B'nai B'rith Magazine

Volume XXXIX, No. 5

FEBRUARY, 1925

The Anti-Semitic Twins
By Max Heller

Man: Super-monkey or Undergod?
By Joel Blau

Face to Face with Isaacson
By Victor Rubin

In the Public Eye

THE NATIONAL JEWISH MONTHLY

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Contributors' Columns

Samuel S. Cohon, one of the contributing editors of the B'NAI B'RITH MAGAZINE, is professor of theology at the Hebrew Union College in Cincinnati. He was formerly the rabbi of Temple Mizpah, Chicago.

Joel Blau needs little introduction to readers of the B'NAI B'RITH MAGAZINE. His articles which have been appearing regularly in these columns have met with much favor with both Jews and non-Jews. In addition to being a well known writer whose work is published in a number of leading periodicals Dr. Blau is a rabbi now occupying the pulpit of Temple Peni El in New York City.

Victor Rubin is a well known Chicago novelist and journalist. In reviewing Mr. Rubin's novel, "Tar and Feathers," for the B'NAI B'RITH MAGAZINE (October, 1923), Morris Fishbein wrote: "Have you ever picked up a newspaper and chanced upon an editorial written by an editor with whom you found yourself wholly in agreement? As you read along you felt stealing over you a warm glow of satisfaction; it was encouraging and pleasing. Here was a fellow writing in the paper, and he agreed with you absolutely. It is something of this sort of sensation that comes over one on reading 'Tar and Feathers,' by Victor Rubin."

Max Heller is a rabbi, a college professor, and an editor of note. He has been the rabbi of Sinai Temple, New Orleans, for thirty-eight years. For a number of years he has been a contributing editor of the B'NAI B'RITH MAGAZINE, and in the past edited the *Jewish Ledger*, of New Orleans, and wrote editorials for the *American Israelite* of Cincinnati. Rabbi Heller was appointed professor of Hebrew and Hebrew literature at Tulane University in 1912 and has served in this capacity ever since.

Max L. Margolis is at present in Jerusalem where he holds a guest professorship at the American School of Archeology. He is a professor of Biblical philology at Dropsie College, the editor of the *Journal of the American Oriental Society*, the contributor to various philological and theological publications, as well as a contributing editor of the B'NAI B'RITH MAGAZINE. Dr. Margolis is also the author of numerous works on philological and theological subjects.

Israel Auerbach is a resident of Berlin who is now the secretary of the Academy for Jewish Science in that city. Previously he was the head of the school of the *Hilfsverein der Deutschen Juden* in Constantinople. For several years Dr. Auerbach has been the German correspondent of the B'NAI B'RITH MAGAZINE.

Jacques de Lacretelle, author of "Silbermann" and "La Vie Inquiète de Jean Hermilin," is a French novelist of the front rank. Both the books mentioned above have won prizes. The former has run into more than a hundred French editions and has been translated into a number of European languages. The English translation is made by Brian Lunn.

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THE
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Progress of Events

Pro-Semitism

THIRTY-FIVE professors of theology at Dutch universities, meeting at the Hague, denounce in no uncertain terms the recent book of Friedrich Delitzsch, "The Great Falsification"—because of its anti-Semitism. In this work the distinguished German professor has repeated the old assertions of the anti-Semites—that Judaism has produced nothing original, has borrowed from all surrounding cultures, especially the Babylonian, and has made no real contribution to civilization. The Dutch scientists denounce both book and man as unscientific, prejudiced and blasphemous.

This instance of pro-Semitism is a refreshing spectacle amid the mumbo jumbo of scholastic anti-Semitism. It is significant as indicating that whatever prestige the robes of scholarship may win the professorial anti-Semite among the masses, they avail little among trained minds. Academic anti-Semitism rests on the twin premises that whatever is of value is of recent origin and hence non-Jewish; while, conversely, everything of earlier origin, including the Jewish, is of inferior value. It is a quibble that will hardly find sympathy in the seeker for religious and scientific truth.

Other interesting pro-Jewish phenomena are the number of conversions to Judaism among Polish Christians. Some of these proselytes express deep regret for their former hatred of the Jew and seek in the solace of their new religion atonement for their sins. In Portugal descendants of the Marranos—those Jews who pretended to believe in Christianity in order to escape the terrors of the Inquisition—petition to be taken back into their ancestral faith. Spain's invitation to the Sephardic Jews to return has already been mentioned.

But perhaps the most curious incident is the departure of Wong, a Sinkiangese Jew, to the province of Kie-Feng-fu, to reclaim to Judaism those scattered remnants of Chinese Jewry, who retain a few traces of their origin in spite of the Mongolian culture which has well-nigh absorbed them.

A Riddle for Students

STUDENTS of nationalism and national cultures, in considering the lives of two men who died within a single month of each other, may some day wonder that two members of a single racial group should, in their lives, illustrate cultures, interests and viewpoints so widely different.

Leon Bakst, the Russian, was the first translator into the language of form and color of that intense Russian spirit which had already found so many voices in literature. Learned professors, lecturing on his work, pointed out the barbaric splendor of the raw colors which he employed, the bold contrasts and the primitive power of his simple compositions. His scenery, the costumes which he designed and the patterns of his brilliant ballets formed a new art, whose roots, they said, ran deep into primitive Russian soil.

In the United States, Congressman Julius Kahn was perhaps our greatest advocate of military preparedness. As chairman of the committee on military affairs he wrote and sponsored the selective draft act during the World War. After it he became our staunchest supporter of compulsory military training.

Kahn was as intensely American as Bakst was Russian. The country to which he came in early childhood was his religion—its safe-guarding the essence of his political philosophy. Universal military service he believed necessary for the protection of this country, both from foreign attack and from the possible encroachments of a military oligarchy within. He believed it "democratic" in principle because it placed upon all citizens the responsibility for their own defense and supplied them with the means for consummating it. To him, the only alternative appeared to be a large professional army.

The only parallel in the lives of these two men—and a curious one—is that Julius Kahn began his career on the stage. He even acted with such stars as Edwin Booth, Joseph Jefferson, Tomasso Salvini and Clara Morris before quitting the theatre to study law. This was in 1890. It was two years later, when he was thirty-one years of age, that he was elected to the California legislature for the first time and began his long and honorable career in politics.

This stage experience is the only thing these two men of such different tastes, beliefs and cultures held in common—except one other. Bakst boasted that he was descended from King David. Kahn took pride in being a leader for more than thirty years in the affairs of the Independent Order of B'nai B'rith. Both were Jews—the protagonist in art of Russianism and the exponent in politics of unadulterated Americanism.

Sailing Without Sails

FOR the first time in history, apparently, human beings know how to make the wind propel a sail-less ship. Herr Flettner, the inventor, lets the wind wrap itself around a revolving cylinder and form a vacuum that pulls the ship forward. By simply reversing the direction of rotation the vacuum is formed at the opposite side of the cylinder and the ship's course changed accordingly. In a north wind, for instance, with the cylinder turning clock-wise, the ship is drawn eastward. By simply reversing the cylinder, the suction is toward the west. The efficiency of Flettner's cylinder is said to be very much greater than that of sails, besides occupying very much less space and requiring only the engineer to man it.

Just why no one ever thought of the revolving cylinder before is hard to conceive,—except that man has probably stumbled upon all his fundamental mechanical conceptions, just as Edison stumbled upon the idea of the phonograph and Newton upon the theory of gravitation. At any rate the law of the compression of gases, on which the Flettner invention is based, was discovered by Magnus, in his research on the deflection of projectiles, more than a half century ago.

The biographical sketch of Heinrich Gustav Magnus, occupies less than six inches in the Jewish Encyclopedia. Of the Magnus law all that is said is that: "He made researches also in . . . the deflection of projectiles from firearms." This Jewish physicist, we read, was born in Berlin in 1802, graduated from the University of Berlin in 1827 and studied, besides, in Stockholm and Paris. He became a full professor at Berlin in 1845 and formed the physical cabinet there. A year after retiring from the chair of physics—in 1869—he died.

Magnus discovered several acids, and made researches into magnetic and thermal-electricity, hydraulics, the diathermal power of gases, the polarization of radiant heat, the co-efficient of dilation of gases and the absorption of carbonic acid and oxygen by the blood. His field was pure, as distinguished from applied, science.

Underlying all modern inventions is the foundation laid by pure science—by chemists and physicists laboring over their tubes, retorts, cruses, alembics and what not, and fiercely disputing their theories in papers too abstruse for the outside world even to notice. The world of pure science is a mysterious one. It is disclosed only occasionally and for but a moment by the chance application of some Magnus law to work-a-day reality. Who knows but that tomorrow some new Flettner may find in the musty pages of some involved discussion which once fired this physicist's brain the clue to a new scheme for harnessing some force of nature and making it subservient to the will of man?

Pushing History Backward

DOZENS of exploring and excavating expeditions—in Egypt, Persia, Syria and Palestine—unearth the mysteries of Biblical and other ancient civilizations. In the Holy Land, the Jewish Palestinian Exploration Association discovers synagogues of great antiquity, vessels still older and inscriptions that were chiseled in the days of the early Hebrew monarchy.

King Tut-ankh-amen's tomb has not yet yielded all its glittering store, while down the Nile the pick and spade reveal the statue of King Zoser, builder of the terraced pyramid—prototype of all pyramids. In Mesopotamia, seat of Babylonia, the city of Kish emerges from its ruins—and with it a great temple, as marvelously built as it is ancient and bespeaking a high civilization of which little is now known. The dwellers in Kish and the votaries of this antique temple, it appears, were Sumerians, a race unrelated to the Hebrew by blood or language. Other research reveals that Sumer was Shinar of the Bible and that the tower of Babel was only a towering Babylonian temple.

In quite another way another lost culture is again brought to light by the announcement that Dr. Faitlowitch, discoverer of the black Jews of Abysinia, is soon to visit our shores. With him he will bring specimens of this curious portion of Jewry, of whose existence we have only recently become aware. The origin of these "Falasha" is still obscure.

At the same time the High Priest of the Samaritans comes from Nablus, Syria, for the purpose of disposing of the sacred manuscripts of this near-Jewish sect. He is the last of his priesthood, for already his followers have dwindled to fifty. The rest of this religious group, formed centuries ago, unlike Jewry has fallen away or perished. Yet how similar are they in many ways. The Samaritans still keep the Passover according to Biblical prescription by sacrificing the paschal lamb, for instance, and they have portions of the five books of Moses, which they follow in all matters of religion. The death of all other ancient faiths—the passing of all other civilizations—only emphasizes the unique survival of the Jew.

How to Know Noses

IT took thirty-five years before the experiments of the Abbot of Brunn in cross-breeding were considered important enough to be brought out of their obscurity. It will take many times thirty-five years before we can even begin to learn which human traits are inherited in accordance with the law based by Mendel on his experiments with peas.

Yet lack of knowledge does not stop popular writers with axes to grind or theories of racial superiority to prove. French Strother, writing in the *World's Work* on what happens when Jew and Gentile marry, is the latest to rush in where Mendel or DeVries would have feared to tread. Briefly his contention is that all the offspring of such a mixed marriage look Gentile, and that accordingly Gentile appearance may be set down as a dominant trait. When one of these hybrid offspring marries a Jew the offspring in turn are: one obvious Jew and three Gentile-appearing hybrids; if it marries a Gentile, the results are one "pure" Gentile in appearance and three Gentile-appearing hybrids; if it marries another hybrid, the result will be—according to appearance—one Gentile, one Jew and two Gentile-appearing hybrids. In other words, the Mendelian law is applied whole-cloth.

The first patent absurdity of these conclusions is that the complexity of characteristics which determine "appearance" is considered as a single trait—although it includes shape of skull, complexion, color of hair, size and shape of nose, size and shape of ear, color and form of eyes, conformation of teeth—to name but a few. Yet assuming that when Mr. Strother talks about "appearance," he is really talking about "noses," by what means could he determine even the simple fact of the inheritability of this single feature?

In the first place an individual with a pure Jewish nose and one with a pure "Nordic" nose would have to be mated. It being out of the question, on account of various laws, to breed these sisters and brothers—as Mendel did his peas—it would be necessary to mate these hybrid children with children of a similar union. Theoreti-

cally then, one of these hybrids would have a Jewish nose, one a "Nordic" nose, and two "Nordic" noses with the Jewish nose recessive—that is apt to crop out in a descendant. But the fact that one of these noses was purely "Nordic," one purely Jewish and the other two hybrids could be determined only by some more breeding with other hybrid noses. Once more the test of which nose was pure and which hybrid would lie in more breeding. The fifth generation might bring us to the beginning of our investigations. Scientific measurements of all the noses resulting from all these unions and a study of these statistics might furnish a clue.

But how many noses would have to be studied? Inasmuch as the ratio of pure "Nordic" to hybrid to Jewish noses is, theoretically, as one to two to one, it would be expecting a little too much of the Mendelian law to work out in the case of only four offspring. Mendel, experimenting with peas, found this ratio only approximately correct in hundreds of thousands of cases. It would hardly be unreasonable, then, in the case of the crossed noses to demand—if not a thousand offspring of each match, or even a hundred—say only twelve. Now peas, barley, hens and guinea pigs are fortunately unhindered by such considerations as the high cost of living, and can raise families large enough for scientific determination of the ratio in which certain characteristics are inherited. Where has Mr. Strother found all these Rooseveltian families for his studies?

To gain even an inkling of knowledge in regard to the transmission of noses, the student would have to know intimately the pedigrees of a large number of Jewish-nosed and "Nordic"-nosed ancestors and know intimately the characters of the noses of the offspring of unions between these pure types and of their hybrid descendants, for at least five generations. This would entail the study of twelve families in the second generation, 144 in the third, 1,728 in the fourth and 20,736 in the fifth. Then he might hazard an opinion.

Inasmuch as Mr. Strother gives a list of thirty-one human traits which are inheritable, according to Mendel's law, it would not be unjust to assume that he considered other features than the nose in his Jew-Gentile studies. If he considered dark eyes, for instance —which he declares dominant over blue eyes—in addition to noses,—his difficulties would be multiplied. The ratio in this case would be nine pure brown-eyes with Gentile noses, to three of each combination of hybrid, to one with blue eyes and Jewish nose. A family of forty-eight might produce the Mendelian ratio. But to prove which of the offspring were pure types and which hybrids, it would be necessary to breed them again with other hybrids. This would make fifty-two families of fifty-two each, and so on, ad absurdum. As a matter of fact the scientific way to find out whether an offspring was "pure" or hybrid would be to breed it first with a mate known to be "pure" —in respect to the traits under observation, of course—and then with a hybrid. King Solomon might have contributed a valuable chapter to the subject of heredity. Today it would be difficult to name off-hand, a suitable subject for Mendelian experiments.

Without knowing how Mr. Strothers gets his stuff, a bold writer might venture the observation that he probably doesn't. Personally, we doubt whether Mr. Strothers even knows the intimate history of his *own* nose—beginning only five generations back and tracing each ancestral nose in turn through all the branches of the family tree.

Dr. Eliot's Advice

DR. Charles W. Eliot, whose Protestant forefathers broke violently with tradition when they abandoned the Catholic Church, and whose more immediate ancestors broke more or less violently with tradition when they abandoned Calvinism, Presbyterianism and Congregationalism in turn, objects to Jews abandoning their religious traditions. One of his reasons for thus setting the Jews apart from other Americans is the impression made upon him when he was a youth by an assemblage of orthodox Jews. These children of the diaspora, he perceived, were of smaller stature than native-born Americans, less active physically, more nervous and less well-behaved.

This description, with few exceptions, seems strikingly like that made by European travelers to the United States in the first half of the nineteenth century. In that case, however, the objects of observation were not Jews, but descendants of the Pilgrim fathers and of later English settlers. Disregarding the exaggerated descriptions of Charles Dickens and other ungenerous visitors, and accepting only those of such friendly observers as De Tocqueville and Ampere, we find a strange unanimity of opinion that the American was at that time a physical weakling, pale and nervous, either altogether shy of company or else too loud, very serious about everything, uninterested in sport, tricky and shrewd in driving a bargain and of markedly low business standards.

Unlike their European contemporaries, American men of affairs were of sedentary habits and often suffered from chronic illness, as shown by their letters since published. Emerson wished he had more "British oak" in place of "American willow" in his constitution.

Compared with their British cousins, both our bards and our statesmen cut but a poor figure in the matter of physique. Lincoln, although tall, was in many ways typically American—rawboned and awkward, physically lazy (in spite of the campaign stories about his rail-splitting activities), and with that characteristic dark, colorless, mournful countenance which struck all observers. His tastes and manners were considered vulgar and his homely stories coarse, by the Europeans.

Only in the feudalistic South, where slavery afforded the wealthy more leisure for sports, and the amenities of life, do we find the American gentleman—a handsome, athletic, well-mannered, hospitable, chivalrous creature. During the period preceding the Civil War, it was a common boast that any southerner could lick a half-dozen Yanks. Their natural dominance in diplomacy and politics was unquestioned.

Time, however, eventually demonstrated that the differences between the Northern Calvinist and the Southern Cavalier were no more inherent than the marks of any other economic and geographical forces. By the time of the Civil War, as the army records showed, even the Northern Americans were the physical equals of most Europeans. A few more generations and the World War showed that the average American was both taller and heavier than the average Englishman. In the interim the American had been released from the savage struggle for existence of pioneer life. He lost his nervous fear of hunger and physical danger. He ate more and better food. He took enough time from the business of earning a living to take part in sport and games. He began to laugh more. And even his ethical standards improved. When the necessity for it disappeared, he ceased to be a peddler or to sell wooden nutmegs. The broad-minded, well-mannered, cultivated, vigorous Dr. Eliot—child of stern Calvinists—is a splendid example of the modification of "national traits" by those natural forces which the great educator himself apparently denies.

Cross Section of American Jewish News of the Month

Social Welfare

IS the Jewish faith dying out among the American born? Not in the family of Harry Michaels, a New York youngster, who is the fourth generation to be confirmed at Congregation B'nai Jeshurun. His confirmation fell on the first Sabbath of the hundredth anniversary of the congregation. . . .

. . . . One of eight national women's organizations participating in the Conference on the Cause and Cure of War, at Washington, was the National Council of Jewish Women. One hundred members of the Council took part in this greatest gathering of women's peace activities ever held. Miss Rose Brenner, president, presided over one of the conference sessions while Mrs. Estelle M. Sternberger, secretary, served on the program committee.

. . . . The *Survey*, well known magazine of social work, singles out for praise Henry Monsky, a member of the Executive Committee of the *B'nai B'rith*. "The middle-western conference of social work took a new lease of life this autumn," says the *Survey* "—particularly Nebraska through the work of Henry Monsky and William R. Blumenthal. Mr. Monsky typifies the ideal of the layman in social work. As a young lawyer in Omaha, he became a director of the Jewish Charities and an officer of the Welfare Federation of the city. For two years he served as president of the state conference and at this year's meeting in Lincoln delivered a presidential address which was unique in its presentation of a professional program for the social worker and in its inspiration for the layman." . . .

. . . . Mrs. Louis D. Brandeis, wife of the Supreme Justice, was elected vice-president of the American Congress of Social Workers. . . .

. . . . Those who have a mania for statistics will be pleased to learn that Jews drink more milk than any other nationality, while Italians and Negroes drink the least. Whether this will have any effect on our immigration policy or not remains to be seen. . . .

. . . . Perhaps more significant is the action of the National Civic Federation in paying homage to the memory of two Jews at memorial services —August Belmont, the financier, and Samuel Gompers, the labor leader—two as different types as one might well select. Speakers included Elihu Root, John Hays Hammond, and Matthew Woll, vice-president of the American Federation of Labor, while Secretary of State Hughes wrote a tribute to both men. At almost the same time the Illinois department of the American Legion adopted resolutions eulogizing Gompers.

Immigration

AFTER threatening to resign his office in order to devote all his time to regulating the affairs of the Loyal Order of Moose, of which he is president, Secretary Davis, of the Department of Labor, has apparently promised President Coolidge to remain in office. The inference is that the Coolidge administration will uphold the rigid immigration restriction policy favored by Mr. Davis—with modifications to "humanize" the law. . . .

. . . Congressman La Guardia of New York, however, has outdone Congressman Perlman in the liberality of his immigration bill. He proposes that, in addition to the quota, there be admitted parents of American citizens and unmarried children under eighteen, wives or husbands of aliens who have declared their intention of becoming citizens and have lived in America three years. Preference to immigrants admitted under the quota would be given to those unmarried and under twenty-one, brothers or sisters of citizens or aliens who have declared their intention of becoming citizens and have lived here three years. . . .

. . . One important ruling, rendered by Judge Julian W. Mack, enables rabbis who arrived in the United States before July 1, 1924, to bring over their wives and children under eighteen as non-quota immigrants. . . .

. . . On the other side of the fence a Kansas judge favors deportation of aliens who violate the prohibition laws. . . .

. . . The use of intelligence tests as a basis for discriminating between the races in an American immigration policy was assailed by Dr. Alexander Goldenweiser, of the New York School for Social Research, in an address before the American Statistical Association's annual convention in Chicago. "Psychology is so indefinite a science as yet that it has not devised reliable tests of intelligence. . . . They reveal nothing except that certain individuals respond more quickly to certain tests than to others. This reaction may be due to training rather than to basic intelligence. Intelligence tests can be used for sinister purposes. They can be devised to prove anything you set out to prove. If one set does not prove what you want, you can throw it out and devise a new set which will." . . .

. . . Dr. Alexander Cancel, who preceded Dr. Goldenweiser, voiced his opposition to our immigration policy, while Dr. Louis Dubin, of the Metropolitan Life Insurance Co., said: "The immigration restrictionists and the K. K. K. are both expressing a similar psychology." "Nordic" propaganda was declared an effort to lend respectability and the authority of science to an expression of baseless prejudice, and America was described as suffering from an inferiority complex. . . .

. . . In the meantime the stranded refugees in European ports grow dispirited and embittered. At Eastleigh, England, they have gone on a hunger strike and Lady Swaythling, her sympathies aroused, has sent a plea to President Coolidge for their admission. . . .

. . . Not satisfied with trying to bar the Jews of Eastern Europe from England, the Sunday *Express*, a London newspaper, is attempting to blame the cross-word puzzle on the international Jews. Abraham Ibn Ezra, a Hebrew poet who lived in Spain in the Twelfth Century, is made the goat. Ibn Ezra was a mathematician, astronomer and globe trotter. So far no London paper has revealed the fact that a Jew wrote "Yes, We Have No Bananas." Perhaps that is to be the coup de grace. . . .

. . . Governor Al Smith, Senator Royal Copeland and Judge Louis D. Gibbs were among those who attended the one hundred and fortieth anniversary of the death of Haym Salomon, patriot and financier of the War for Independence. Nations are sometimes slow about honoring their heroes. In 1779 the Continental Congress ordered a memorial to be erected to Count Cas-

imir Pulaski, the first chief of cavalry in the army of the United States. The statue was actually unveiled in 1910. . . .

. . . But perhaps the most unusual political honor ever paid a Jew comes from California, where Dr. Rudolph I. Coffee, rabbi of Temple Sinai, Oakland, has been elected chaplain of the State Assembly. Rabbi Coffee, who received forty-seven votes as against twenty-five for his Protestant opponent, had distinguished himself as a member of the California Board of Charities and Corrections. Some years ago Dr. Coffee was National Director of the B'nai B'rith Social Service Department. . . .

. . . Pious housewives may now order kosher meat in New York in full confidence. The United States Supreme Court has upheld the New York state law which makes it a misdemeanor to sell any meat or meat products falsely represented to be "kosher" as sanctioned by orthodox Jewish religious regulation. The validity of the law was attacked in an injunction suit by a New York provision company. . . .

Politics

KANSAS has apparently become the battle-ground of opposition to the Ku Klux Klan. The first decisive step against this un-American organization has been taken here by the Supreme Court, which holds that the Kluxers have no right to operate under their state charter. Although the Klan contended that it was not incorporated for profit, the court held otherwise. The decision ousting the Klan marks the culmination of a fight begun by the state more than two years ago. . . .

. . . Additional opposition to the Ku Klux Klan is crystallizing in at least one other part of the country. In Atlanta, Georgia, prominent business men and heads of civic societies, organized into the Presidents' Club, have appointed a special committee to draft a plan for driving the Klan out of politics. The governor of Georgia, the mayor of Atlanta and the State Secretary of Agriculture are accused by this organization of being self-avowed Kluxers. . . .

. . . Mrs. Florence Kahn, widow of the late Julius Kahn, has entered the contest for her husband's seat in Congress. Reports from the Pacific coast indicate that she is as ardent an advocate of preparedness as was her distinguished husband, and that her election is practically certain. . . .

. . . A signal honor was conferred upon an American Jew when Louis Wiley, business manager of the New York *Times*, was decorated with the Commander's Cross of the Order of St. Stava, by Dr. A. Tresich Pavichich, Jugo-Slavic minister to the United States. The decoration was awarded for services rendered to the Serbian Relief Fund during the World War.

Philanthropy

EDUCATIONAL projects have always appealed to Jewish philanthropists. The latest instance is that shown by the announcement that Nathan Lamport and Harry Fischel, both of New York, have each contributed $100,000 to the $5,000,000 building fund for the Yeshiva of America. Their example so fired the enthusiasm of other Jewish philanthropists that an additional $600,000 was raised at a banquet in which only one hundred participated. The Yeshiva, modeled after that which flourished in the days of King Solomon, will occupy three city blocks on Amsterdam Avenue between 186th and 188th streets. . . .

. . . Not to be outdone in promptness to respond, sponsors of the $1,000,000 campaign conducted by the Jewish Educational Association raised $125,000 at a testimonial dinner for their president, Israel Unterberg. The money will provide the necessary buildings to house the various Jewish educational institutions of Greater New York. . . .

. . . The Jewish Theological Seminary, in the meanwhile, has been the beneficiary of a number of gifts, including a scholarship for the current year from Temple Israel of Wilkesbarre, Pa., and $1,000 from the Big Sisters of Israel, of Philadelphia. The creation of the Solomon Schechter Professorship of Jewish Theology and Philosophy has been made possible by the addition of $100,000 to the endowment fund by arrangement with the United Synagogue of America and the Rabbinical Assembly. . . .

. . . More money from Jewish purses was coaxed by the persuasive tones of Jascha Heifetz' violin at a benefit concert. The proceeds, about $10,000, will be devoted to the relief of Jewish physicians now stranded in Europe.

The Arts

THE renaissance of Jewish music, which began some twenty years ago, has apparently burst into full flower in New York. Under the direction of Lazare Saminsky, Temple Emanu-El on January 11 held a concert of Hebrew music which included folk and religious songs, choral-religious work and music by American Jews, and ranged in time from the oldest Hebrew psalms and hymns—as gathered and developed by Levandowsky—to the tone poem, "King Solomon," by Ernest Bloch. Such notable composers as Mendelsohn, Rubinstein, Naumborg (Meyerbeer's collaborator), Max Spicker and Saminsky were represented on the program. . . .

. . . In the meantime Zavel Zilberts, director of the Hazomir Choral Society of Newark, has arranged to lead four hundred cantors, accompanied by an orchestra of one hundred, at a concert at the Manhattan Opera House on February 15. The proceeds will go toward constructing a seminary for cantors. Perhaps in time all Hazonim will understand the Hebrew text of their chants. . . .

. . . Turning to the composers, one learns that Lazare Saminsky has completed a chamber opera "Gelliarda, or a Merry Plague," which is scheduled for production at the Klaw Theatre, New York, in February. . . .

. . . That there will be no dearth of future musical talent seems assured by the interest taken in the new amateur symphony orchestra of New York's lower east side. Richard Hageman, who is directing the project for the Educational Alliance, selected seventy-four out of the one hundred fifty applicants. Two of these, although below the prescribed age minimum of eighteen years, were accepted because of unusual talent. Eventually the orchestra will consist of a hundred and fifty pieces. . . .

. . . Anzia Yezierzka's novel of immigrant life, "Salome of the Tenements," has been photo-dramatized, with most of the parts taken by Jews. In fact an interpreter had to be employed to relay the director's instructions to some of the supernumeraries. . . .

. . . Two thousand members of the Jewish Theatrical Guild will hold their first annual dinner in New York on February 1, while the Hebrew Actors' Club, a group of Yiddish actors, held a midnight performance December 27. . . .

. . . At the same time the older culture of the Jews is not being neglected. The first volume of Professor Israel Davidson's "Thesaurus of Medieval Hebrew Poetry" has just appeared and the early publication by the Jewish Theological Seminary of Dr. Louis Finkelstein's "Jewish Self-Government in the Middle Ages" is announced. . . .

David Neumark

By Samuel S. Cohon

"KNOW ye not that there is a prince and a great man fallen this day in Israel?" With these fitting words, from the mouth of King David, Rabbi Jacob Kaplan of Cincinnati opened his eulogy of the distinguished Jewish philosopher, Dr. David Neumark. The all too early departure of this true prince of the Torah has left an irreparable gap not only in the faculty of the Hebrew Union College, with which he was associated for seventeen years, but also in the ranks of all Jewish scholarship. Judaism has been bereft of one of its most brilliant and zealous champions.

Dr. David Neumark was born on August 3, 1866, in the small Galician town of Szczerzec, in the Hasidic family of Solomon and Shifrah Neumark. Losing his father, as a lad of seven, he was brought up by his poverty-stricken mother, and was influenced by her hopes and prayers, in the choice of his career. He received his Hebrew education at the Cheder and Klaus of his own town, gaining distinction through his fine intellectual gifts. In his twenty-first year, he left for Lemberg, where he devoted himself to secular studies at the gymnasium, supporting himself by teaching. In 1892, he entered the University of Berlin and also the liberal *Hochschule für die Wissenschaft des Judentums.* Four years later he received the degree of Ph. D. from the University. The subject of his thesis was *"Die Freiheitslehre bei Kant und Schopenhauer."* The following year he completed also his rabbinical studies at the *Hochschule.* His ordination thesis was devoted to an outline "History of Dogmas in Judaism." The subjects of his two theses not only show the interests that occupied his mind as a student, but forecast likewise all his subsequent labors.

His Rabbinical career was limited to seven years of service in the Bohemian town of Rakonitz, near Prague. Early in his rabbinate, he married Dora Turnhein of Przemysl, who proved to be his devoted companion in all his endeavors. While he was yet in Galicia, his older daughter, Salomea (now Mrs. Joseph Brainin of New York), was born. His second daughter, Martha, was born in Berlin; and his only son, named after Emanuel Kant, in Cincinnati.

In 1904, Dr. Neumark removed with his family, to Berlin, at the call of the Hebrew Literary Society *"Achiasaf,"* to act as editor-in-chief of its projected Hebrew Encyclopedia *"Ozar Hayahaduth."* As this publication did not progress beyond the sample copy, *"Hovereth L'dugmo,"* he devoted himself to his own philosophical work. In July, 1907, he was honored by being elected successor to Dr. Moritz Steinschneider, as lecturer in Jewish philosophy at the *Veitel-Heine-Ephraim'sche*

DAVID NEUMARK

Lehrnanstalt in Berlin. Almost at the same time, he received a call from Dr. Kaufmann Kohler to join the faculty of the Hebrew Union College, as professor of Jewish Philosophy. He reached the United States on Thanksgiving Day, November 28, 1907, and entered upon his duties on December 3. In a surprisingly short time, he mastered enough English to be able to lecture to the students in their own language.

HIS labors at the college reflected credit upon himself and upon the institution. He brought to his lecture room a rich store of enthusiasm and of love for his subject, which proved contagious. Even the less scholarly students were deeply impressed with his lucid surveys of Jewish philosophy and with his seminar discussions of the vital problems of religion. He proved a strong aid to Dr. Kaufmann Kohler in his work as professor of Jewish theology, in shaping the religious views of the students. Apparently detached from things mundane, he was passionately attached to the students and to their life—even to their pranks. His deepest disappointments came from the frustration of his personal hopes in relation to the institution. His greatest happiness, too, came from the spirit of appreciation that was occasionally shown him by the students. During the year 1919 he published the quarterly *Journal of Jewish Lore and Philosophy,* displaying much energy both as manager and as editor. At his suggestion, the Board of Governors of the Hebrew Union College took over this scholarly magazine, and turned it into a yearly publication, under the name of *The Hebrew Union College Annual.*

For many years he was under the strain of impaired health. His remarkable will-power overcame all obstacles. "Spirit," he would observe, "is stronger than matter." However, his strength gave way after a serious operation; and, on December 15, 1924, he yielded his soul to his Maker. Two days later, the faculty and students united with the grief-stricken family and friends, in laying the body of their associate and teacher to eternal rest, by the side of the grave of his lamented colleague, Professor Gotthard Deutsch.

The torch fell from his hands. But its light has not been, nor will be extinguished. His life work is of permanent and universal Jewish significance. With his indomitable personality, he valiantly upheld the glorious traditions of Jewish intellectualism. Due to the preponderating weight of the religious phase of the Jewish genius, the world has overlooked most of its other sides. Orthodoxy, viewing the Torah as supernaturally revealed, disclaimed all merit for calling it into existence.

This habit of declining the credit for our intellectual products, was taken over by Reform Judaism as well. Accordingly, though the historical study of Judaism has shown that the Torah itself is the outgrowth and reflection of the Jewish soul in its gropings after God, the Jew's claim to intellectual achievements is still spurned. Unlike the prince in the fairy tale, we

are the first to see and to proclaim our nakedness. Even Jewish scholars sometimes maintain that the Jewish spirit is purely religious, and that philosophy belongs not to the Jews, but to the Greeks. Placing Philo and Spinoza without the pale—because of their profound effect upon general philosophy—and conveniently overlooking Maimonides and the whole galaxy of distinguished Jewish thinkers, they maintain that Judaism has produced no philosophers. Or, yielding a point, some maintain that we have had Jewish philosophers, but no Jewish philosophy. They view the work of the great Jewish thinkers as purely that of mechanical harmonization between the Torah on the one hand, and Greek philosophy on the other.

TO refute these inherited misconceptions and to vindicate the rightful claim of the Jewish people to systematic philosophy, constituted the life task of Professor David Neumark. He strove to break the barrier that separated Torah from philosophy, by showing that philosophic elements are present in the Torah itself, elements which gained in importance in post-Biblical literature, in the Apocrypha and Pseudo-epigrapha, in Philo and Josephus and even in the Talmud and Midrashim. He endeavored to show the growth of Jewish philosophy from within the mind and soul of the Jewish people itself. The contact with Greek thought tended to call forth the latent strength of the native philosophical aspect of the Jewish genius. Indeed the Jews learned much from Plato and from Aristotle, and greatly enriched their own beliefs with the teachings of these men. However, they did not imitate them slavishly. Through the study of Greek philosophy, the Jewish thinkers grew aware of certain distinctions between the Greek and the Jewish positions concerning the God-idea and ethical principles. "Some of them realized the difference between the Greek conception of creator as an agent who works on given material and the Jewish conception of Creator as creating out of nothing (II, Maccabees; Letter of Aristeas). All of them realized the Jewish God-conception as the God of justice and mercy as against the conception of Greek philosophers at their best, of God as the exponent of rigid justice. From the greater purity of the God-conception, they came to a further realization of the greater purity of the Jewish conception of life; Jewish purity and chastity of family life as against Plato's postulate of communion of family in the higher classes of the ideal state; Jewish charity in public institutions and in the home in accordance with the Jewish conception of the God of mercy as against the "Laws" of Plato, where the element of mercy and charity is reduced to a minimum. (See his essay on "The Beauty of Japheth in the Tents of Sem" in his "Journal of Jewish Lore and Philosophy.")

Besides showing the distinctiveness of Jewish philosophy, Professor Neumark demonstrated its effect upon general philosophy. "Thus Plotinus, the founder of the so-called Neo-Platonism and the fountain-head of mysticism, formulated his system under the influence of Philo Judaeus." Furthermore, "through Gabirol and Maimonides, and their influence upon Thomas Aquine and Albertus Magnus, and through the activities of Jewish translators of philosophic works from Arabic into Latin, as well as through the great influence of Jewish philosophy, especially the philosophy of Crescas, upon Spinoza, the influence of Jewish philosophy reaches deep into the development of modern philosophic thought, down to our time." (Ibid, p. 16)

In reviews of the outstanding works on various phases of Jewish thought, written in the course of more than twenty-five years, in Hebrew, German and English, Professor Neumark set forth his views with great erudition and with a zeal bordering on dogmatism. His scathing denunciations of books which, in his judgment, failed to render justice to the philosophic expressions of Judaism, on several occasions involved him in unpleasant controversies. Undaunted, he stood sentinel at the gates of the sanctuary of Judaism. He held it to be the most mortal sin for any author to write of the ancients in a spirit of condescending grace. Quite cheerfully he entered into polemics with other scholars, in order to illumine, thereby, some dark corner in the labyrinth of Jewish thought. A typical attitude is expressed in his last review of Professor Malter's erudite volume "Saadia Gaon, His Life and Works," published in the *Hebrew Union College Annual*, Vol. I. After a searching and unmerciful analysis of Professor Malter's opinions, he concludes: "I believe I am right in my contentions against Malter. But should he take up the discussion again, and refute some or all of my arguments, the thorough discussion of so many important questions in the history of Jewish Philosophy will surely be of help to students of this vital branch of Jewish learning." Frank discussion constituted for him the life-breath of scholarship.

WHILE these essays and reviews alone suffice to give him rank among the foremost Jewish scholars of our generation, his title to fame rests upon his voluminous work on the "History of Jewish Philosophy." The magnitude of his task may be judged in the light of his own statement *(Hebrew Union College Monthly*, Vol. III. 1916, p. 8): "When I undertook to write a history of Jewish mediaeval philosophy, I first undertook to complete the preparatory work necessary for the great task. This preparatory work comprises: first, the investigation into the speculative elements in Jewish antiquity, Biblical, Graeco-Jewish, and Talmudic, and the influence of this speculation on Jewish philosophy in the Middle Ages; second, the presentation of Plato, Aristotle, and Plotinus from a point of view convenient for the clarification of the relation of the different schools of Jewish thought to those philosophers and their schools; third, the establishment of the measure and nature of the influence of certain historical events and inner developments in Judaism, and especially the extent and nature of the influences of Arabic philosophy upon the rise and development of Jewish philosophy; fourth, the presentation of the principles of some of the systems of individual Jewish philosophers, as also of their specific problems, preparatory to the presentation of a comprehensive history of Jewish philosophy. Most of the preparatory work has appeared either in special books and treatises, or, wherever feasible, has been embodied in the two volumes published (in German); the rest will appear in the same way, either in separate treatises, or embodied in the volumes yet to be published of my 'History of Jewish Philosophy.'" After writing these words, Professor Neumark completely rewrote and published the first volume in Hebrew; and prepared the second and the third for the press. "The Philosophy of the Bible" was published in English. Two volumes on Jewish dogmas, though appearing separately, belong to this series. As if fearing that the hand of death would cut off his labors, he hastened to set forth his own system of Jewish religious philosophy, which is now appearing serially in the Hebrew periodical, *Hatoren.*

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Man: Super-monkey or Undergod?

By Joel Blau

THE subject of immortality, for all its fascination, is not half as fascinating as the immortality of subjects. There are themes of perennial interest to the human mind which, unlike the persons who ponder them, never die. They recur for ages, ever and anon, in places far apart and on lips speaking diverse tongues. In their recurrence, they may become tinged with local color and steeped in local prejudices, bobbing up in varying forms that are as idiosyncratic as those who discuss them: but all these variations of terminology and temper can but thinly disguise the essential underlying identity. For the everlasting problems that torment the souls of men have their evolution; but through all the changes of form the selfsame structure may easily be perceived.

These troubling subjects are immortal largely because they deal with questions that, at least theoretically, are insoluble. Once a question is solved, it is dead. But give me a question for which there is no conceivable answer, and I will guarantee it long life beyond the years of Methuselah—the ancient worthy discovered by George Bernard Shaw. Obviously, the way to kill a question is to answer it. The way to keep it alive is to refuse to say anything about the answer even if you happen to know it: therefore, the livest issues are those that everybody tries, but nobody is able to answer.

Parenthetically let it be said that the popular notion of what constitutes a "live issue" is the very opposite. Men think of live issues in the journalistic sense, as those that occupy them for the time being: questions that are part of the newspaper gossip and the confused din of the streets. They forget that these, having sprung up in a day, die in a day, like Jonah's gourd. What are carelessly called live issues turn into dead items over night. Rabbis, who play down to the news-hunger of their congregations, please take note of this before turning the pulpit wholly over to topical sermons. I once asked the late Dr. Hirch of Chicago, who it was started the fad of preaching on "topics of the day?" He replied with characteristic dry humor: "Rabbi So-and-so (an Eastern rabbi now also gone to his reward), who began it with a sermon on sanitary plumbing." Well, topics *of* the day are topics *for* the day, but eternity does not wait on "extra" afternoon editions. Only the eternal topics that trouble man, the reasoning and questioning animal, for all time live for ever. They are the only genuine live issues.

An illustration of the deathlessness of such issues was recently had in New York City. It is a far cry from Town-Hall, West Forty-Third Street, to the Talmud halls in ancient Jerusalem. It is a far cry from Messrs. Clarence Darrow (of Chicago) and Scott Nearing to the disciples of Shammai and Hillel. But the debate that took place between Darrow and Nearing at Town Hall, New York, reminded one forcibly of a similar discussion carried on by the Shammaites and Hillelites in Jerusalem ages ago. The universal spirit, diffusing itself through the revolving centuries and the evolving theories, has once again demonstrated that, although here and there in different accents and with shifting emphasis, it utters itself everywhere to the same intent and purpose.

II.

IT was eighteen or nineteen hundred years ago. The disciples of Hillel and Shammai, two celebrated doctors of the Talmud, locked intellectual horns in a Marathon debate which the records say lasted two years and a half. It must have been an endurance test in logomachy, this dispute that covered thirty months, or more, if a leap year intervened. The public debate at Town Hall was but a friendly little argument compared with this. Those of us who have been regaled with stories of radio widows and cross-word widows might wonder how many Pilpul widows there were in those days among the ladies of Jerusalem.

The subject of this prolonged discussion was: "Would it have been better for man not to have been created? Or, on the contrary, is it better for him now that he is created?" Evidently, neither the affirmative nor the negative side noticed that, at least in the form in which the problem was cast, there was an Irish bull (or its Jerusalem equivalent) hiding somewhere. For, if man did not exist, you could not say it were better for him: you could not attribute an enviable condition to something or someone non-existent. It would be of no conceivable use to me to have a state of felicity ascribed to me if I were not there to enjoy it. In other words, this problem of the worthwhileness of life is no subject for doctrinaire discussion: in facing it we are confronted not with a theory but with a condition.

If a super-race from a far-off planet had an occasion to survey the human scene teeming with the senseless strivings of men and vocal with the hollow laughter of human folly as with the helpless shrieks of human sadness, such a race alone might with relevancy debate the question whether it were not better if our species did not exist. But how can this question, conceived in academic fashion, be relevant to us who live on this earth and must deal with life in our breathlessly immediate human manner?

To the credit of those ancient disputants be it said that, though it took them two years and a half, they realized at length the insoluble nature of their problem and determined to end it—by a vote! The superstition of ascertaining truth by counting noses is plainly not a modern one! The vote taken, it was duly "resolved" that it were better, indeed, for man not to have been created; nevertheless, now that he is created let him look well to his conduct. Like so many decisions arrived at by vote this, too, appears to be a compromise. But it is more than that. It is an admission that the problem of living cannot be solved theoretically but only practically; that, whatever our theoretic position on the question be, it can not be allowed to have any effect upon our conduct. And this admission seems to have been made not grudgingly, in the spirit of making the best of a bad bargain, but rather heroically, in the sense of meeting the challenge of life nobly. Since life must be lived, we must justify our existence; and though it cannot be lived happily, it can be lived wisely.

THEY tell of Carlyle that when a certain lady was introduced to him as a beautiful soul who accepted the universe, the grouchy Scotchman an-

swered: "Egad, she had better!" This, however, is not the spirit of the ancient Jerusalem debate of some eighteen or nineteen hundred years ago. That spirit might be summed up as a theoretic pessimism matched with and overcome by practical optimism. But it is even better than that: it suggests that the problem of existence cannot be solved intellectually at all; it must be grappled with through daily contact with reality. The mind will brood, and out of the vapors of its dark ineffectual brooding, ghosts will arise to trouble it; but in the meantime the hands, engaged in the management of the business of living, will with easy gesture banish the haunting spectres.

And now come Messrs. Darrow and Nearing to bring back the ghost of that ancient Talmudical debate under the revised form: "Is the Human Race Worth Working for?"—the topic discussed at Town Hall. Nearing took the optimistic side, basing his cheerful view upon the alleged achievements of the Bolsheviki. Darrow supported the pessimistic side, declaring that there is no goal in existence nor purpose in living: *hence*, the human race is not worth working for. The fallacy seems to lurk in this hence. Darrow took a leap in logic which the Hillelites and Shammaites would evidently not take. They said that no matter how gloomy our view of human existence, it is imperative and eminently worthwhile to seek to enhance it by right conduct; while he said that because humanity lacks worth it is not worth working for. *Non sequitur.* At the Town Hall meeting, moreover, no consideration was given to the thought that in sober reality we all act *as if* (Vaihinger's famous *Als-ob!)* life were worth living and mankind were worth working for. Even a Chicago lawyer may owe his present vogue largely to his recent efforts in behalf of two unfortunate members of the human race. The very fact that the question was publicly discussed is also a strong presumption, if not a proof, in favor of the affirmative: for, if humanity is not worth working for, is it worth arguing about? Was not this debate held more or less from a feeling that thereby the general life might be benefitted?

Darrow literally revelled in pessimism. There is no accounting for the way in which inveterate pessimists will get loads of fun out of their darkling temper of mind. He said that man, greedy, tyrannous and quarrelsome, is but a *super-monkey.* New York newspapers hailed this new coinage with glee. But this word stirs us to a different reflection. We, who try to trace the evolution of the immortal theme discussed by Hillelites and Shammaites in Jerusalem down to the debate between Messrs. Darrow and Nearing in New York, are reminded that the problem is older than even Hillel and Shammai. Did not the Psalmist put to the stars the question: "What is Man?" And this answer was: "A little less than God." Mind, not a super-monkey, and even more than the title super-man implies, but a creature "a little less than God," that is to say, endowed with a nature sub-divine.

This, then, is our real choice: man, super-monkey or *undergod?*

III.

THE heart of this whole issue lies in the moot question of human progress. If the super-monkey can be trusted to rise, even above the superman to the status of undergod, progress is assured for all time. Metchnikoff says in one of his books that man is but the miscarriage of an ape. Metchnikoff's scientific sneer at the human race is not at all justified, for this miscarriage at all events issued fortunately, taking all circumstances into consideration. Her ladyship of the jungle, who committed the *faux pas* of giving birth to man, might have done much worse: she might have brought forth an ape of a much lower species than herself; instead, she become the ancestress of man. Even pessimists must admit this—*au pis aller.* All honor to her! She was the first to demonstrate by a kind of unconscious auto-vivisection that whenever history miscarries, it always does so for the better. In fact, progress may be called a series of lucky miscarriages. . . .

At least, until recently we all believed in the fortunate miscarriages of history. We all swore by progress. Today the very word progress is becoming tabu, destined to disappear from the sober vocabulary of thinking men. The time, I fear, is fast approaching when the word will but survive as an antiquarian curiosity in the cherished phrase: "Progressive Judaism."

It is well that we are beginning to revise the grounds of the modern belief in progress. There is an unwholesome optimism, as there is a morbid pessimism. The last century which initiated the doctrine of the automatism of progress was positively inebriated with optimism, like a bee drunk with nectar and sunshine. It oozed with the Pollyanna spirit, though it gave scientific reasons for its sticky cosmic boosterism. It removed Jehovah from His throne and, emboldened by the theory of evolution, replaced Him with a new-fangled scientific providence to which it gave the resounding name Progress. The improvement from the standpoint of the last generation lay in the fact that the old Hebrew God with His awkward moral notions could not be trusted to manage the world according to the easy cheerfulness of the commercial advertiser; He often covered the heavens as with a garment and hid the optimistic sun behind the clouds; while this new god Progress was a kind of Rotarian of the Universe, a Go-getter of the stars, who made things go with a whoop in the direction desired by the protagonists of our materialistic civilization. Progress was thus conceived as a power-making-for-success, a kind of benevolent fatality at the heart of things, whose operations were inevitable and automatic. You do not have to do anything at all, at least not much, by way of pushing the wheel of progress; do what you will, you can neither promote nor prevent its onward motion: it pushes itself forward by the propulsion of its own momentum. It does not require any extended argument to show that this teaching concerning the automatism of progress is detrimental to both right philosophy and right conduct.

HOWEVER, it was not any theoretical consideration which in this our own day has given a jolt to the glib optimism of the last century. It was rather the war with its background of industrial and political unrest, with its foreground of almost universal disillusion. The world war was a demonstration on a large scale of the fallacy contained in the assumption of the inevitability of progress. The world was seen to retrograde rather than advance. The peace following the war did but deepen the disenchantment of the best, most idealistic elements in every country. Thinking men began to see that the new god of science was even less to be relied upon in a time of crisis than the old desert-God of the Hebrews. Coupled with the disillusionment in

the hope of progress there went the disappointment with its pretended instrument—the machine. Time was when the machine was regarded as the messiah of mankind, sent by the god Progress to save the race from the primal curse of Eden. But what has really happened is that the machine has degraded rather than uplifted civilization. It has assimilated man to itself and deprived him of his humanity. It has secured comfort for some, and has added insult to injury by trying to persuade all that it had the power of bestowing happiness.

In addition to these doubts concerning the vaunted blessings of so-called progress there have arisen misgivings as to the criteria of progress. What indeed is the measure of human advancement? If comfort is not the right criterion of human progress, is happiness? Or is there a still higher aim than either comfort or happiness? What are we striving for? Whither are we drifting? Is our goal the development of a better, finer and happier race? Plainly, if we but knew what goal to make for, if our aim stood clearly before us, the case of man might be judged more favorably than if we but studied the achieved facts of his history. Progress might then be denied in fact and upheld as an ideal. But if we have only the blessed word without knowing clearly what it means, what the dream is in the heart of man that drives him onward; if we deceive ourselves into thinking that mere movement, mere change, mere restlessness, without reference to the manner and the direction of the spirit moving in the confused steps of men, is in itself a sign of progress, then, on what consideration can we base a verdict in favor of our race?

There are two ways of judging individuals and nations, and hence of judging all mankind: one is on the basis of the facts of history; the other, on the score of strivings and ideals. It may be that man's history testifies against him; but do his ideals condemn him? Before the judgment seat of eternity, effort counts for more than accomplishment, unless we are to believe that God accepts the vulgar criterion of success. It is not by what he does but by what he would do that man is blessed for aye. But if he does not know what he would do, if he has no conscious criterion of progress, can he still lay claim to being judged mercifully by the purpose and goal he is striving to attain? Or is Darrow right in maintaining that man has no purpose in living, and there is no goal in existence?

At this point a question almost imperceptibly steals into the mind: If the Hillelites and the Shammaites were here among us today, for how many years would they debate the difficult problem of the criteria of progress?

IV

THE Hillelites and Shammaites, being Jews, could but arrive at the conclusion they did: that the problem of life is one for practical solution and not for academic discussion. For the Jewish genius, as represented in the prophetic tradition, never theorised about the nature of goodness, but was bent upon proving the imperativeness of goodness. Goodness on any theory is good. Goodness on any theory is binding upon the human spirit. The prophetic phrase of the "knowledge of the Lord" meant not an intellectual grasp, as if God were a pale theory; it meant an ethical communion and, still more, a personal commitment of the whole life to faith in God and goodness. It meant, that is to say, an understanding of God not by means of discursive reasoning, but by the instrumentality of diligent and devoted right-doing. We may indulge our modern inclination, to contrast the Hebrew attitude of what Matthew Arnold called "energetic devotion," with the Hellene attitude of clear knowledge and scientific precision; but somehow we cannot but be impressed with the ancient wisdom of the simple desert-folk who early found out that the grandeur of creation cannot be matched by man in the way of the thought but only in the way of deed. The best way to know is to do. We cannot overlook that in this respect Israel anticipated the latter-day psychologists who maintain the primacy of action over thought. Action not alone comes before knowledge, and not alone leads to knowledge, but, according to Jewish teaching, is a kind of knowledge.

And so, in keeping with this teaching, the Hillelites and Shammaites should have no difficulty in determining the correct criterion of progress. Progress must take the line of righteousness. Progress can be brought about only by the kind of action that looks to the perfection of human relations. Sooner or later the greatest minds must come to this conclusion. Heine, after dallying all his life with Greek estheticism, and declaring himself to be spiritually a Hellene rather than a Hebrew, finally avowed, while languishing on his "mattress-grave," that, compared with the Hebrews, the Hellenes were but "beautiful children." For the deep sense of life, its sacredness and divine character, is not and cannot be expressed through a beautiful dalliance with literature and art, which means merely an amateurish toying with life, or at best only an aloof contemplation of the ghostly replica of life; it cannot be fittingly expressed even through the deepest searchings of science, which furnishes us but the detailed facts of life and fails to give us an adequate conception of the baffling whole; it can but be expressed through righteous action which throws man in the swirling currents of life, an active sharer in all the work of human civilization, exposed to the full pressure, the unrelieved burden of existence. Men who seek in creative art and literature an escape from these burdens and responsibilities, work after all only in marble and bronze or in the sheer gossamer web of thought and vision; but men who seek no escape from life except in life and whose whole energy is devoted to the perfection and enlightenment of the race work in souls and lives, in the nobler substance of the human spirit itself. Are they not the greater artists who seek the perfection of the art of living? And is there a greater piece of art-work possible than humanity regenerated?

HEINE'S second dream was better than his first. The Hellenes were but beautiful children while the Hebrews were the only mature nation of grown-ups. H. G. Wells may dream of men like Gods, with nude bodies gleaming in the sun. The Hebrews were and are satisfied to dream of men like men, or, in the more explicit phrase of the Psalmist, men like undergods. Those who incline to the Greek view of things may insist upon beauty, exemplified in a healthier and handsomer race, as a criterion of progress. Or they may insist upon scientific knowledge as another mark of advancement. Jews, who understand the tradition of their people, will insist that beauty and knowledge must wait upon righteousness. Beauty and knowledge will not redeem the world, but righteousness will. Beauty and knowledge have long ere this plunged the world into degradation, but righteousness never will. The reason is

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Face to Face With Isaacson

By Victor Rubin

I HAD always pictured Charles D. Isaacson as a man at least a hundred years of age—a musical patriarch, who had lingered in this world beyond his time and who found himself alone in a jazz-crazed world that could not understand his love for the classic. For had he not written his "Face to Face With Great Musicians," a series of intimate interviews with Beethoven, Mendelssohn, Chopin and I know not what other master composers? And, although I knew that most of the interviews were imaginary, still the impression remained that he belonged to the past—at least spiritually—and that, because one does not ordinarily fall to recounting episodes of the past in his youth, that he was old.

Thus, when I came to interview the Mr. Isaacson, who "sells grand opera to the people," I totally failed to connect him with the man I had imagined. I found him sitting at his desk in a coop which the Chicago Civic Opera Company has fitted out for him in a corridor of the Auditorium Theater rotunda.

His secretary was explaining why it is impossible to speak at Lima, Ohio, one night and at Galesburg, Illinois, the next. But Isaacson brushed aside the explanation that certain trains would not meet certain other trains as he had hoped.

"I can make it," he said, rising and going to a wall map. "I can't disappoint those audiences. Never mind. I'll find a way." And he began running a rather pudgy finger rapidly up and down the map.

You see, doing what was generally considered impossible has become so commonplace to this successful young man that it is unthinkable for him to let such a matter as train schedules cause him to change his itinerary. Take that impossible task of "selling grand opera" for instance. Yet he has done it—first in New York and now in Chicago.

Isaacson, the salesman, is young, aggressive, peppy. He belongs distinctly to the new era of super-salesmen and dynamic organizers. He is a publicity man de luxe, who can think up clever stunts, carry them out and then get them into the newspapers—a hustler, mentally and physically—a go-getter and an up-and-at-er.

One of Mr. Isaacson's typical days, for example, started with talks before three groups of employees, comprising the entire personnel, at Marshall Field's huge department store; then an address before a high school, followed by one before a private school for girls; a noon luncheon before employees at Montgomery Ward's mail order plant, another at a Kiwanis Club and a third at a business men's club; then talks before two women's clubs, the musician's union and employees of

CHARLES ISAACSON
Who "Sells Grand Opera."

the Hub, Chicago's largest clothing store; a six o'clock banquet engagement in conjunction with an important convention; then a synagogue, and, in the small hours, a public dance hall. Everywhere Isaacson discussed grand opera, laughed, cajoled, exhorted, pleaded, coaxed, threatened. Everywhere, every minute, he was selling grand opera to the masses.

"How do I do it?" Mr. Isaacson smiled and shrugged his shoulders. "It is simply a matter of breaking down prejudices. Once people know what opera is and what it means to them, they become interested. They cannot help themselves.

"One of the prejudices is that it is too expensive. As a matter of fact it is not. It is no more expensive than any good theatrical performance. And the range of prices makes it possible for everyone who really wants to hear it to attend. Another prejudice is that going to opera is a fad. I have to convince people who believe this that the appeal of opera is universal, that good music always has and always will have vital meaning for everyone.

"Then there is another prejudice—that grand opera is a dress suit affair. It is not essentially. True, society will always be represented at the opera. It is only natural to find groups of socially prominent men and women gathered wherever the best music is performed. But the opera is no more for the man in the dress-suit than it is for anyone else with the soul to appreciate it. The great composers did not write for 'society' but for all mankind.

"The trouble with the average man who doesn't like opera, or, rather, who thinks that he doesn't like opera, is that he has always thought of music as a toy. It is not. It is a force as potent as the elements of nature.

"But do not confound music of this character with the ordinary, cheaper sort, the jazz, the ragtime and all that. The ordinary songs that pass in a moment or in a few weeks could not die if they were real. You danced to some popular tune, whistled it, thought it great—and threw it out of the house a few weeks later, because it had nothing real in it. But the great music comes from a great composer feeling great emotions. Do you think that any powerful emotion expressed sincerely in music or painting or words could fail to have power to recreate itself if you listen to it?"

Now I perceive that there is an intensity of feeling, a passion in the soul of this chubby, spectacled, affable salesman of opera. He is transformed again into the dreamer, into the musician who has met the master musicians of all times—beheld with Wagner the twilight of the Gods, swayed to the tones of Paganini's violin, watched Stradivarius fashioning at his bench his immortal instruments, held converse with Bach, Hayden, Rubinstein and Mozart.

Isaacson is describing the opera "Aida," and once more Egypt, the drowsy Nile, the ancient pyramids, the mystic Sphinx, the noises of the night, the yellow stars, all the musical settings of Verdi's masterpiece, live.

What is the key to this man, who can both dream the dreams of the musician and speak the tongue of the business man—this Jew, who unites in one personality the two most opposite characteristics of his race? The apostle of music for the masses himself supplies the answer:

"When I was still of an early age I discovered that there was a divorcement between the outside world and the world of art. I was born in an artistic environment and in an artistic tradition, but I determined to acquire the business man's point of view, the point of view of the average person. And so, although I was a child when I first began to appear in concert, I deliberately educated myself for a life of business.

"I was born in Brooklyn in 1891 and was educated in the grammar and high schools there. My father was Mark Isaacson, a violinist and the musical leader of Brooklyn. I lived in a world of music, knew how to play the violin as far back as I can remember, met the leading spirits in the world of art. During the '80's (which was a little before my time) and the '90's, my father's reign in his circle was supreme. One of his most intimate friends, for instance, was Christine Nielsen. His sister was Kate Brand, the famous singer, whose genius was eclipsed by that of her more illustrious friend, Patti, whom she accompanied everywhere. This aunt's husband was George Brand, founder of the Cincinnati Symphony Orchestra. An uncle of my father's was Barney Isaacson, who was Queen Victoria's court musician and composer. Yes, mine is an English Jewish family on both sides—Rufus Isaacs, or Lord Reading, is a second cousin.

"My first concert appearance was at the age of five and for the next seven years I continued my musical career as a child prodigy, playing both the violin and the viola. Although I was still a youngster, I noticed the difference in point of view between the artist and the average person and decided to find out how the other person thought. I took up a commercial course and at the age of sixteen entered the world of business.

"Simultaneously I entered the world of journalism. Through a friend of mine I became interested in spiritualism, wrote a series of articles about some experiments being conducted along those lines in Brooklyn and had them accepted by *Collier's*. For the next few years I continued my career as a journalist and business man. I learned to meet the average business man face to face and sell him things. I engaged in advertising work, where I learned to sell things through the printed word. Then I set about the task that I had always had in the back of my mind—to interpret music to the average man and to make him love it as I did.

"I did this through the columns of the New York *Globe*, where I conducted a musical department, and later through the *Evening Mail*. I wrote about music, held meetings, lectured, organized free concerts. I got artists, opera impressarios, music publishers, instrument makers, leaders in civic, professional, educational and business life to co-operate with me in the huge enterprise of bringing music to the masses. More than 2,500 free concerts were given and 4,000,000 persons in all walks of life were reached. The thousandth concert was given at the Metropolitan Opera House; the first *Mail* concert at the Hippodrome, and in both cases hundreds of thousands were turned away because of lack of accommodations.

"Not only straight concerts were given, but many special programs, such as opera recitals, oratorios, composer recitals, literary recitals, architectural displays and exhibits of sculpture and painting. It is my great dream to make all art, including music, a vital part of every human life.

"On the whole I have found Jews more interested in opera than non-Jews. There seems to be born in them the love of music. Even when their appreciation has been allowed to languish, it is comparatively easy to reawaken it. On the other hand, there is a tendency on the part of the younger Jew to assume that he knows it all. The result is that when he has been won over to ragtime and jazz he is much harder to win back again than the non-Jew. He relies more upon his own opinion—no matter how little foundation for it there may be—and is not so easily led.

"Racial pride seems to be more evident among Jewish audiences, too. Although ordinarily they will be less attentive than a Gentile audience, the moment they hear mention of such a title as 'The Jewess,' their interest is enormously aroused. They all like 'The Jewess.' When they hear that Bizet was a Jew, they immediately become intensely interested in his opera, 'Carmen.' They invariably want to know who is a Jew and who isn't.

As a matter of fact, Jews are well represented in the Chicago Civic Opera, the organization for which Mr. Isaacson is "selling" opera. Among them are Polacco, the director; Raisa and her husband, Rimini; Kipnis and Skolnik.

While the average Jew is appreciative of good music, occasionally one encounters a business men who regards all art as weak or high-brow stuff. Such a one Mr. Isaacson once dragged by main force to a performance of grand opera in New York, although the victim protested that he "didn't know a note of music from a pickle" and that only women and mollycoddles attended.

"Well, I want you to meet some of the mollycoddles," said Mr. Isaacson. By chance the first of these was Charles Schwab, the steel magnate. For the benefit of his unwilling guest Mr. Isaacson asked Mr. Schwab whether he continued to spend one day a week at his home listening to music.

"Wouldn't miss it," came the answer. "I need it in my business. Sends me back to my desk with new ideas."

"Next came Otto H. Kahn, the celebrated banker and one of America's chief patrons of art.

"What do you think of a man who hates music?" asked Mr. Isaacson.

"Don't like to do business with him," was the reply. "There's something wrong with a man who hates music, but there are those who only think they hate music. They have not given themselves a chance."

Then Mr. Isaacson told how Theodore Roosevelt, the exponent of the strenuous life, had once declared that he was sorry that he couldn't make music, but that at least he did know how to listen to it and to weep at it without shame.

The business man's sneer at the effeminacy of grand opera vanished; he listened to the performance with real enjoyment and became a convert to the cause of art.

"The Jew of the younger generation who tries to be more American than the American in demanding the cheap, the sensational, the tawdry in music, as well as the older Jewish business man who 'hasn't time for such stuff' as good music, is making a stupid mistake. Both are sacrificing a heritage which is peculiarly Jewish. Our people have contributed many of the greatest composers and musicians to the world. At heart we are probably the most deeply appreciative of art, the most keenly sensitive to its meaning.

"Music is the supreme language of emotion—and to us Jews, who have

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The Anti-Semitic Twins

By Max Heller

FRENCH literature has neither its "Merchant of Venice" nor its "Nathan the Wise"; it is innocent even of creations resembling Cumberland's Jew, Dickens' Fagin, George Eliot's Mordecai or of caricatures like Gustav Freitag's Veitel Itzig, not to say of dramas like Gutzkow's "Uriel Acosta" or Mosenthal's "Deborah." In the classical era, under the "Sun-King," Racine wrote for Madame de Maintenon declamatory biblical dramas around Esther and Atalie; France's intellectual giant of the eighteenth century, Voltaire, misunderstood and misrepresented the Jews as he did Shakespeare and Joan of Arc, while Florian, for a time his companion, championed them. The great leader of the earlier stage of the French Revolution, Count Mirabeau, paid homage to Moses Mendelssohn. Curious to say, while almost every other country, Bohemia, Hungary, Poland, Russia, Western and Eastern Germany, Holland, England, America, even little Denmark, has its ghetto fiction, virtually all of it from Jewish pens, there exists in this field hardly anything of value in French literature beyond the genial Jewish portraitures of Erckmann-Chatrian, both of them Alsatian Christians. Alexandre Weill, like Berthold Auerbach, found the village peasant more interesting than the denizen of the *Gass*.

Except for Voltaire's venom, however, which issued rather strangely from so intrepid a champion of justice, France had no anti-Semitic literature worth speaking of prior to the day of Edouard Drumont. A Houston Stewart Chamberlain and his predecessors had little trouble in copying their distortions from that anti-Semitic classic, Eisenmenger's "Entdecktes Judentum," even in making up "anti-Semitic primers" out of the entire range of modern German literature; but beyond Balzac's acidulous caricature of one of the Rothchilds in his Baron Nucingen, it is not easy to discover anti-Jewish bias in any French writing which antedates the last quarter of the nineteenth century.

Edouard Drumont, of course, had his followers, difficult though he found it, at times, to keep his "Libre Parole" alive; the Dreyfus controversy, whose Scheurer-Kaestners, Picards and Zolas will always constitute one of the deathless glories of the French national genius, did some incidental nursing up of Jew-hatred. When the subsequent secularist wave succeeded in separating church and state, in largely wresting schools and army from Catholic control, the Jewish share in the movement was, naturally, exaggerated and resented as an intrusion; freemason and Jew, declared to be identical, were, and are today, the objects of reactionary vindictiveness, as is the case in all countries where reaction is high in the saddle or deep in the mire.

THE earlier Christian renaissance, arising out of the romantic movement, represented by names like Chateaubriand, Joseph de Maistre, Lamennais, Lacordaire and others, had no hostile edge to present against the Jew; liberal factions, of course, like those of Renan, in his day, and Père Hyacinthe, later along, entertained the friendliest relations with Jewish scholars and Jewish laity.

More dangerous foes than Drumont were Maurice Barrès (recently deceased) and Léon Daudet, both prolific writers, the former one of the forty immortals. Catholic fealty which had been strengthened in the train of the World War, romantic tendencies and royalist sympathies combine in such men into that intolerant nationalism which threatens to become the medieval relapse of our epoch in history. Barrès had the fairness, at the end of the war, to pay to Jewish patriotism and Jewish spirituality a warm tribute in his "Families Spirituelles de la France," where he comes very near to expressing remorse for his offenses of the past; Léon Daudet, as the guiding spirit of the Camelots du Roi, would make an acceptable companion to Knueppel-Kuntze, Adolf Hitler and Commandant Hedjas in the bloodthirstiness of their sentiments. One need not have seen a single one of his anti-Jewish manifestoes or interviews; to read his "Hors du Joug Allemand" furnishes a sufficient clue to the benightedness of his nationalism.

Maurice Barrès has left two reverential pupils in one of the strangest and most gifted pairs of brothers which any literature has to show. While collaboration, by father and son, husband and wife, brother and sister, is by no means an uncommon spectacle in modern literatures, both along higher and lower levels, it may be confidently asserted that no modern or ancient literature records so many successful instances of brothers collaborating in literary production of a high quality as does that of France. The names of the Goncourts, Edmond and Jules, occur at once, as the classic instance; yet there are, as Earnest Boyd has recently pointed out, such other instances as Paul and Victor Margueritte, Joseph and Seraphin Boex, Marius and Ary Leblond, all of them writers of considerable repute. Jerôme and Jean Tharaud have been called the "Siamese Twins of French Literature;" though very unlike in appearance, they are rarely seen except together and their collaboration is so perfect that it is impossible to discover any seams or to distinguish individual shares in the work; it is said that even their letters are signed jointly, "J. J." The elder, Jerôme, was a pupil, at the Ecole Normale, of Romain Rolland, whose "Jean Christophe" probably surpasses any novel in world-literature in the number and variety of the Jewish types it introduces; a pity that he did not learn from his teacher the psychological penetration and the calm fairness with which that noble student of national genius presents his Jewish characters.

Very early in their career (1900) these "twins" addressed themselves to their favorite theme of the antagonism between Christian and Jew in "Bar Cochebas," a book which has not come under the writer's eyes. In the long list of their productions which sketch human scenery from Morocco to Damascus, from the Carpathians to Senegal, there are three principal books that present sections of Jewish life; it will be best to deal with them, not in the succession of their publication, but rather in the order of their rising anti-Semitic fury: "L'Ombre de la Croix" (1920), "L'An Prochain à Jerusalem" (1924) and "Quand Israél est Roi" (1921). There is a fourth, of minor importance: "Un Royaume de Dieu," describing the flight of a community of Polish Jews to escape a threatened pogrom.

THE Tharauds, it is well to remember, received the Goncourt Prize, one of the outstanding distinctions in the world of literary art, as early as 1906. Their style has many of the virtues and beauties for which one is accustomed to look in the best of French literature: the spontaneous flow, the sparkling vivacity, the limpid clearness, the vivid descriptions, the skilful selection of the salient and the typical perfection of phrasing and smoothness of polish. They have been aptly described as glorified reporters; we are told that they never make notes of what they experience, relying entirely upon memory and impression; a peculiarly treacherous method which is apt to halt at surface observations, never to pierce into the inwardness of things; besides, collaboration is an expedient which may furnish picturesque descriptions; it is not likely to sharpen and deepen psychological insight. "Their work," observes a writer in a New York *Times* book review, "is literary photography and highly artistic at that—but it fades beside faithfully objective observations."

No wonder the untutored reader is not only captivated by their style, but dazzled by their insinuating graces. Impartial people, even loyal Jews, exclaim at the beauty of "L'Ombre de la Croix" (The Shadow of the Cross) and are charmed with what they call its "sympathetic" presentation. The book does overflow with admiration of the beautiful Jewish child and of the venerable Jewish graybeard; it abounds in thrilling scenes of religious fervor; it has at least one splendid passage (pp. 46, 47) in which the contrast between the dismal grayness of Polish climate and scenery with the sparkling brightness of the Palestinian atmosphere is vividly brought out and interpreted with warmth; but it is not only guilty of such needless errors as that of using the slaughterer's knife for the ceremony of circumcision (p. 140), of quoting Canticles 11, 12, 13 as words of the Psalmist, of ascribing the Pilpul to the times of Hillel and Akiba (119) and the minutest rabbinical regulations to life in Jerusalem two thousand years ago (p. 41); it does show the cloven hoof of the inbred anti-Semite here and there. Such a silly fling as that "no good Jew ever travels without brandy" (p. 33) may be passed by as venial; it may be mere journalistic slipshodness to wrong (pp. 15, 56) that sublime prayer of our holiest season, the *Unessaneh Tokef*, as if it represented only Israel as passing, like a flock, under the divine shepherd's staff; (the prayer says: all that come into the world). But the sneer at Jewish honesty (p. 27) is a leaf torn out of the "Libre Parole;" to interpret the yearning for the miracle, the "old force of hope which led Abraham, Jacob, Moses" as an inspiration for material wealth and world-rule, is to see the Jewish soul altogether under anti-Semitic aspects.

That cheap libel is formulated more boldly in "L'An Prochain à Jerusalem" (Next Year in Jerusalem) which came out in 1924. There (p. 63) it is "that powerful aspiration which Israel has always had, to rule over the universe," a theory which goes hand in hand with that other of "the terrible God of the Jews" (p. 72). The Jerusalem volume, like the one on Jewish life in a Carpathian village, is cunningly commingled of tawdry admiration and malignant slander. As temperamental romantics, of course, the brothers Tharaud not only revel in the pathos of the Wailing-Wall (closing the meditation with some tinsel rhetoric about a little fig-shoot) and furbish up picturesque orthodoxy to stir up prejudice against "Bolshevist" Zionism; but they give thrilling accounts, somewhat in the vein of sensational journalism, of such heroic lives as those of Ben Jehudah and the Aronsohns.

ANTI-SEMITISM, however, can touch nothing that it does not defile. The Wailing-Wall is, to them, no more than the poetic aspect of the Wandering Jew; in the heroism of Sarah Aronsohn, braving the cruel torturers to save her people, their jaundiced eye discovers proofs of ingratitude; the superhuman perseverance of Ben Jehudah is dwelt on as a reflection upon the narrowness of his Jewish neighbors. To such minds Zionism is no more than a perverseness and a sin against history, against that particular philosophy of history according to which the Jew must remain under the curse, at all cost. To such minds Herzl is "The Prophet of the Boulevards," an utterly inept characterization which rebounds upon its contrivers. All motives are depreciated, all undertakings are degraded to levels of self-seeking and self-agrandizement; the Balfour Declaration is a move to oust France; those virile, undiscourageable Chalutzim are, like the pensioners of the Chalukah, merely almsmen of charity; the Zionists are, all of them, religionless radicals, all from East Europe. In the same spirit every Jewish achievement in Palestine is minimized, whether it be Aronsohn's discovery of the original wheat-plant, the heroism of the Bilu, the springing up of Tel Aviv or the success of the colonies. In true journalistic sciolism statements are ventured such as these; that only the unsuccessful Jews left Babylon to return to the Promised Land, that in the European East only rabbis and students understand Hebrew, that the rabbis of Berditchev stole charity money, that all Palestinian soil is poor. To these artistic traducers the Jew is, at least in their Carpathian and Jerusalem sketches, a sordidly picturesque figure no more, his tragedy a divine visitation, his dreams mainly of profit, only fitfully and futilely of Zion.

Some three years, however, before they had written of Jerusalem, these "twins" had dedicated to their "master and friend," Maurice Barrès, another sketch-book, "When Israel is King," in which their anti-Jewish venom is given free play. This "Kingdom of Israel" (in Ch. IX "The New Jerusalem") is no more nor less than the brief communist reign of post-world-war Hungary. The title itself betrays the animus of the production. To claim that the dominance of a few atheistic Jews, crazed by communist ideas, raging, in a demoralized instant, through an astonished land, to claim that this repulsive episode gives one a notion of just what the "threatened" reign of Israel would resemble, is as ridiculous as it is dastardly; it means to say: Behold, just this is what menaces the world from the "Jewish conspiracy!"

TO enter into the details of the nasty picture is revolting. Be it admitted at once that the leaders of the Hungarian Bolshevism were largely Jews, that it would be difficult, if at all possible, to defend the personalities, the methods and the aims of men like Bela Kun, Tibur Szamuely and their ilk, that their brief dominance was fraught with incalculable mischief and outrageous violence. In their company, no doubt, were small groups of Jews by the side of far larger numbers of non-Jews, all of whom made hay while that sun shone; but why is the reader not told, with so much as one word, that the overwhelming majority of Hungarian Jews, of those Jews who had remained true to their faith and people, utterly disapproved of and had nothing to do with these barbarous excesses? Why not, in mere justice, state (as authentic publications give out) that the number of Jewish hostages imprisoned by Kun was proportionately

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A Year in the Holy Land

By Max L. Margolis

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ON October 21, at seven in the morning, in front of the American School of Archeology in the Abyssinian Street, ten of us (comprising the director, the annual professor, the fellow and the rest of the male students) mounted Arab horses and rode off for an eight days' archeological trip. Archeology is defined by the director as the science of the material remains of antiquity. This is the narrower definition; in its wider sense archeology connotes the study of ancient civilization in all of its manifestations. Formerly text-books on archeology were compiled mainly from the references in literature throwing side-lights on life in by-gone ages, what kind of houses men lived in, what was their food or raiment, how they labored and how they amused themselves, what their tribal divisions were and the government, what taxes they paid and how they evaded them, what notions they entertained concerning death and what gods they worshipped. But now the spade is the archeologist's chief tool; he digs in the ground and brings to light the visible implements and utensils, the foundations of an ancient citadel, tomb chambers, altars, statuettes, possibly inscribed potsherds or more monumental stelae with a conqueror's account on them.

A typical Arab village through which Dr. Margolis and his party passed on their archeological expedition.

A civilization in ruins, dead and long transcended, is laid bare; the fragments are pieced together and life infused into the dead material, the life which once gave rise to all these manifestations, in order that a history of the past may be written and the doings and thoughts of men of past generations be revealed. The archeologist in Palestine is mainly bent upon recovering the remains of biblical times, but to get to them he must remove the vestiges of succeeding times, descending from Arab and crusading eras to Byzantine and Graeco-Roman; and as he digs still further down below the level of Jewish and Israelitish occupation, he touches the bedrock of the antecedent ages, when Canaanite and Amorite and Hittite and unknown primitive tribes dwelt in the land. When the archeologist operates with spade in hand, he goes on an expedition. Expeditions are costly, and methodical digging is now a science in itself of which the book-archeologists at home have not the least conception. But an archeological trip is accomplished with the minimum outlay of cost; one pays his share for the horse he rides on, the muleteers (mukaris) who take care of the animals and load and unload the donkeys which carry the baggage, and the food he consumes. Dr. Albright, the director of the school, has the arrangement of such a trip down to a science, aside from his expert knowledge of the land and its sites and of all the archeological data.

One of the archeologists looking at a Greek inscription that probably dates from biblical times.

THE reader may just as well be told that this was the first time in my life I ever was astride a saddle, and if he has any interest in my well-being it may please him to know that I stood the trip excellently and suffered no mishap. My horse shied at the first motor car encountered on the

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Hermann Cohen

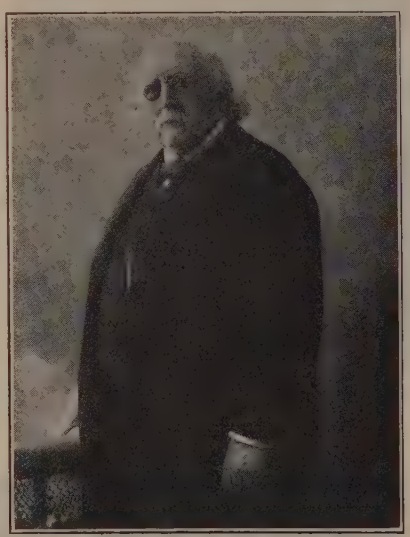
By Israel Auerbach

THE present day heroes are the men in contact with actuality. They are either its makers or shapers: merchants, technicians, discoverers, statesmen, strategists; or those who illuminate and present it: plastic artists, dramatists, writers and orators. These are heroes of achievement, of tangible achievement. In contrast, there are the men of quiet reflection, who are withdrawn into themselves, away from the whirl of ordinary life. In silent struggle with self and the spirit of the age, they attempt to compress the latter within a definite thought system; or they toil at the filming of a new world motion picture that portrays the sure but imperceptible process, hidden like its geological prototype and that like it breaks through and changes the surface of the thought of an era, and that further, like a convulsive earthquake threatens one day to overturn the knowledge of the age.

To this group of quiet men of reflection belongs Hermann Cohen, philosopher of modern Judaism. That is not to say that there have not been sufficient "modern" thinkers and philosophers among us from Moses Mendelsohn, the small hump-backed Jew of Dessau, to the worldly Parisian, president of the Committee for Intellectual Co-operation of the League of Nations, Henry Bergson. But of Jewish philosophers who were exponents of Judaism itself, and made the fundamental verities of the Jewish world-point-of-view the essential core of their systems, without thereby severing contact with the thought of their own age, there have been none but Moses Maimonides and Jecheskel (Hermann) Cohen. The latter was himself aware of this fact, which deserves to be brought home to the Jewry of our day.

FOR it is not only the small Jewish community, scattered throughout the world, that has remained a stepchild for two thousand years, but the Jewish realm of thought is likewise relegated to an obscure corner. Even when it is pointed out, it serves merely as a target for the display of insolent superiority and the launching of poisoned arrows of hatred. And not a single great man within or without our ranks has defended Jewish thought. That which is constantly accused finally appears to have been condemned and outlawed, and is shunned by everyone who has any regard for himself and wishes to be well thought of. This indifference to Judaism as a conception of the world has, unfortunately, sunk deep into our own souls, and is responsible for numberless spiritual suicides of precious Jewish personalities.

All the more historical significance, therefore, attaches to such a man as



HERMANN COHEN

"Philosopher of Modern Judaism."

Hermann Cohen. Standing at a clearly visible position within his own spiritual sphere, he not only unfurls the banner of Judaism, proudly and valiantly, but also makes its thoughts the main pillars of his system, a system which contends with other systems of thought, as an equal, if not a superior. The most important fact to be noted is that Hermann Cohen does not indulge in apologetics (he who defends himself accuses himself), but that he presents the philosophy of religion, especially when he expands it in his system, with elementary naturalness in the form of the Jewish religion. His presentation is quite as simple as that of the well-known medieval and modern Christian philosophers. This elementary naturalness, with its consequent productiveness, is in itself convincing. The fact that the fundamental Jewish thoughts and symbols are shown to be fruitful assures them equal title with other religious and philosophic structures of thought.

We would stray too far afield and too deeply into the most difficult problems of thought, if we were to follow the paths that led Cohen to his conclusions. We may, however, tell briefly how the man became and remained a Jew, from his birth to the close of his rich life. His development is typical, not only of Cohen, but more especially of the modern Jewish intellect, in which, as in every smallest fragment of our people, the fate of the whole community, now tormented, now exaulted, is mirrored.

PERHAPS it would be more correct not to speak of Hermann Cohen, the man, but rather of the Jew, for it was as such, equipped and saturated with Judaism, that he entered into his mature and better known life. His father was the cantor and teacher of the small middle-German city, Coswig. The deepest impressions of his youth were made by the rich, mystery-laden atmosphere of the synagogue and the bright, affectionate world of the pious parental home. The solemn resonance of the Hebrew sounds, the holy-day melodies nurtured by the torture, joy and ecstasy of centuries, stamped the boy's soul with a mark which old age only strengthened. This was the foundation of that fine Jewish sentiment which Cohen's vigilant and suspicious logic resisted, but which nevertheless was the source of a passion which nourished every impulse that was spiritual, prophetic and otherworldly. Yet it was not the emotional element alone that developed the Jew, Cohen. That was supplemented by general knowledge and the study of Judaism. Up to his sixteenth year the boy had, in his father, a youthful and animated teacher. At home he studied Bible, Talmud, the Jewish poetic and philosophic literature of the middle ages, while at the gymnasium he became thoroughly acquainted with the treasures of western culture. He deepened his Jewish knowledge at the Breslau Rabbinic Seminary, where Zachariah Frankel and the great

Graetz became his spiritual guides.

It must not be thought that the young student, still little more than a child, accepted his instruction without question. On the contrary, he soon enough raised decisive opposition to everything of value with which he did not agree. This was especially evident in his relations to Graetz, whose evolutionary method was occasionally repugnant to Cohen's unhistorical, superhistorical, or, at any rate, genuinely Jewish sense of eternity.

HIS criticism of that which he had learned at Breslau soon broadened its scope with serious results. The restless logic of the young thinker got the upper hand over his original feelings and developed into philosophic negation. The stages that led to this crisis are largely enshrouded in darkness, but if one compares his enthusiasm of the next few years for Baruch Spinoza, with the passionate severity, or even rage with which the later Cohen attacked this great Jewish predecessor, one many suppose that he had come under the spell of the spirit of that philosophic age, viz., Spinozistic pantheism, before which his primitive Jewish religiosity broke down. This was probably consumated under the influence of Heinrich Heine, to whom, in his lecture of 1866, "Heinrich Heine and Judaism," Cohen had erected a monument of enthusiasm. The young doubter was in bitter earnest and "jumped out of his cowl." The famous Steinthal, his well-wisher, introduced the twenty-three year old youth to the more famous Zunz, with the words: "Dr. Cohen, erstwhile theologian, now philosopher."

Parallel to this early inclination for pantheism, which he regarded as the consequence and higher completion of Monotheism, went a suppression of his "atavistic religious temper." An opinion concerning the sensations roused in him by the Seder service at his parents' home during those days reveals an alienation all too well known to us in the youthful generation of today, but which presents an immediate paradox when Cohen's origin and up-bringing are taken into account.

Cohen had not lost the center of gravity of his Judaism, however; he had only placed himself, so far as his Judaism was concerned, upon the side of the social thought of the prophets and the social arrangement of the Mosaic law. An apotheosis of these and equally a document of Cohen's ultra-liberal tendency of that time is found in his lecture on the "Sabbath" given in 1869. This shows him as the outspoken socialist and democrat that he remained all his life. Neither the dictatorial personality of a Bismarck nor the waves of nationalistic monarchism which the wars of 1864-1871 created in Germany, changed him in this regard. His passion for justice and goodness, realizable in mankind and in the state, his fanaticism for social messianism, were perhaps the strongest heritages of one hundred generations of prophetic tradition. It was the social aspect of Judaism that held the wavering youth fast to Jewish thought and community during his period of development, despite all philosophic doubts. And that social aspect was likewise to be the bridge that later, when the Spinozistic disease of childhood was overcome, lead him back to the Jewish point of view in its totality, as well as to the Jewish life.

THE next phase of Cohen's development began when the life of his generation hurled the philosopher in the reverse direction. His guiding star was Kant, who lead him beyond Spinoza. At the age of thirty-one, his first bit of philosophic writing, "Kant's Theory of Experience," obtained for him an instructorship at the University of Marburg, where through the bold originality of his thinking and his extraordinary gifts as lecturer, he quickly attained popularity. Fortunately for him, he came to Marburg within the seven year politico-radical regime of Minister of Public Worship Falk; only a year and a half after his appointment, Cohen was proposed for a full professorship on the philosophic faculty, a most unusual circumstance in Prussia, especially for a Jew. Three years later he actually received the professorship, which ushered him into the live spiritual community of a host of famous colleagues, including such men as the well-known educator, Natorp, his life-long friend. Jewish interests and Jewish atmosphere now receded into the background where they remained for years. Two things alone occupied Cohen, the construction and completion of a philosophic system, and an enthusiastic participation in the development of German political and cultural brotherhood, of which he felt himself as much a part as he was a part of the Jewish community.

The library of the Academy for the Science of Judaism located in the B'nai B'rith Lodge Building in Berlin.

Perhaps it was a great surprise even to him, when, in the midst of methodical philosophic work, his Judaism, thoroughly alive, suddenly beckoned him from the deepest source of his thought, apparently uninfluenced by it. Luckily he had behind him his fundamental work, "The Logic of Pure Cognition." He was laboring at his "Ethics of Pure Will," the second pillar of his philosophic edifice, which was to be completed by two others, "Aesthetics" and the "Psychology of Human Cultures," when he was con-

strained to define the limits which the God-idea occupies in human life. Like a sudden flash of illumination there came to him the thought that the God-idea (it no longer had anything pantheistic about it for him) which reveals itself to mankind in a thousand forms, could assume only one as far as his belief was concerned, namely, the Jewish form. This idea became the essential element of his system in chapters 8 and 9 of the Ethic, which deal with monotheism and messianism, and in a manner so classically Jewish that they were dismissed by the Christian professorial wing with the criticism: "This is a Jewish philosophy of religion." The thoughts of these chapters appeared again in expanded and deepened form in his later writing, "The Concept of Religion in the System of Philosophy," and it was here that Hermann Cohen made the deepest philosophic, and at the same time Jewish, avowals.

BUT that was not all. After this philosophical confession Cohen made a more dramatic one that received wide publicity. It was in 1880, the period of the flare-up of a new German anti-Semitism, first kindled by Stoecker, then carried on by Heinrich von Treitschke, the great historian and supposed liberal. In his "Prussian Yearbooks" the latter gave full vent to his rage against the Jews. Cohen was shocked to the utmost. He believed that he owed it to eternal truth as well as to his Judaism to enter the lists in defense of the Jew. This event marked an epoch in his life. Henceforward he was occupied with actual Jewish problems. He plunged with zest into questions of Jewish life; he returned with delight to the studies of his youth and joined in intimate union the spiritual treasures of the Jewish past with the thought and life of the moderns. He was a "baal teshubah," a penitent, as he called himself, returning to his community of blood and sentiment. He represented this community on a hundred occasions as defender, teacher and adviser, always actuated by the thought of the real Jew's restoration to his proper recognition and by the desire for the fulfillment of the Jewish God-idea, both of which he considered of equal significance with the highest and most exalted thoughts of mankind.

At the beginning he was still hampered by a few favorite, old liberal ideas, weaknesses one might say; he conceded to Treitzschke the nominal right of his demand, upon religious grounds, for state unity of all the constituent groups, or he favored the idea of changing the Jewish Saturday—Sabbath to the general Sunday—timid attempts to erect bridges between the Jewish and the non-Jewish spiritual community. The more deeply he plunged into the Jewish spiritual patrimony, however, the more he stripped off such half measures, dangerous to Jewish preservation, and the more intimate became his understanding of our racial and formal peculiarities, the conservation of which appeared to him absolutely necessary for the guarding and realization of the messianic ideals of mankind. So he became, among other things, an ardent admirer and a dithyrambic expounder of the Hebrew language of the prayers, the loss of which he considered a misfortune to genuine religiosity. But the penitent returned not only to the soul of Judaism, but also to the body of Jewry.

He became one of the best authorities on Jewish questions and one of the most eloquent champions of the much persecuted Jews of Eastern Europe whose exclusion from Germany, not only Christian anti-Semites, but also many a frightened old German Jew, believed he had to demand. In 1914, when he was an old man, the philosopher was not deterred by the hardships of a foreign journey from visiting, like a new Moses, his brethren, the Jews of Russia. Their catastrophic experiences stirred him profoundly and Cohen felt himself immediately related through that Jewish "being" or "nature" which transcends all national boundaries. That trip into Russia was for Cohen a triumphal procession; he was hailed as heartily and his ideals were shown almost as much understanding as in his own land.

AS time went on he became more and more discontented with his position as a Marburg professor and felt himself more and more isolated. The liberal era in Prussia had long ago disappeared and with it the confidence and comradeship that once existed. The contagion of anti-Semitism spread among students and professors, growing more public, more shameless and more tormenting in its manifestations. He who had laid the foundations for the fame of his university never got to be its dean. The audiences became so inimical that he ceased to give his favorite course of lectures on Schiller, so that he might not expose his loftiest enthusiasm to the damaging suspicion and scorn of erring youth. He withdrew into himself, farther and farther from the Marburg world which formerly had meant so much to him. Finally, routed in a controversy over the rights of systematic philosophy at the university, he voluntarily left Marburg. An old man, he went to fashion a new life in Berlin.

There at last he actually began his career as a Jewish teacher, not, however, at the great university of the capitol, but at the Academy for the Science of Judaism, which received him cordially. Now finally, he could lecture to students who enthusiastically drank in the ardor of his convictions about his beloved prophets, psalmists, Maimonides, about the unity and love of God, the Messiah and his realization among men, and could expound to his hearers the profoundest reaches of his God-idea. There, too, he could finally devote himself to his own work with newer, stronger and more creative ardor than ever before; and there at last he succeeded in completing his great system of thought, or rather in elaborating it, putting it in print in a mighty volume which united all his ideas concerning Judaism, the Jewish God and the Jewish man, into a single, well-built edifice of ideas. He wrote the "Religion of Reason According to Jewish Sources" or the "Guide to the Perplexed" of our own day, as one of the best authorities in his field has called it. Only after his death, in 1918, did this treasure come to us and for the first time, it disclosed the extraordinary fund of knowledge that this man possessed.

The difficulties involved in reading philosophy make this volume, without further explanation, unsuitable as a vehicle for carrying Cohen's ideas to the general Jewish public. It should be translated into Hebrew, Yiddish and English so as to reach a wider circle of readers whose discussion of it and reaction to it might promote a wider understanding of its theses on the part of the Jews of the world. Yet failing this, we are in the fortunate position of having a good substitute. Hermann Cohen in his last years scattered the greater part of his Jewish thoughts among many brief essays and lectures in popular form. This dispersed wealth was gathered up and harvested. The Academy for the Science of Judaism, with the financial assistance of the B'nai B'rith, has published them

(Continued on page 180)

In the Public Eye

A Radio Expert

WHILE Jewish lectures and Jewish music have been broadcast before, probably the first regular weekly Jewish items on any radio program are the Friday night services conducted by Rabbi Samuel Gupp, of Providence, R. I. Rabbi Gupp believes that the radio can do great things for the Jew. Whether or not that is true remains to be seen; but no one can deny that the

Underwood

DAVID SARNOFF
The Air is His Medium

Jews have done great things for the radio.

Among those who have been important factors in the development of this new—invention, industry, what you will, is David Sarnoff. This young man—he is only thirty-four years old—has gone through most of the stages from messenger boy with the Commercial Cable Company to vice president of the Radio Corporation of America, that is, he has been a telegraph operator, wireless operator, radio inspector, and an executive of increasingly high rank. In addition to his practical knowledge Mr. Sarnoff has the background of study of electrical engineering at Pratt Institute.

He made a trip to the Arctic ice fields as wireless operator on the S. S. Beothic in 1910. One of the interesting events in his career was the receiving of the message confirming the sinking of the S. S. Titanic in 1912.

There can be no doubt that Mr. Sarnoff is thoroughly acquainted with all aspects of his corporation's business since he has occupied the positions of radio inspector, chief radio inspector, contract manager, assistant traffic manager and commercial manager. These are the various capacities in which he served the Marconi Company. When that company was absorbed by the Radio Corporation in 1918 he was appointed commercial manager. Since 1921 he has been general manager and since 1922, vice president.

Mr. Sarnoff received a decoration from the Polish Order of Pilonia Restitutia last year. He is a fellow of the Institute of Radio Engineers of which he was secretary and director from 1915 to 1918. He is a member also of the American Geographical Society and the New York State Chamber of Commerce.

A Friend of the Farmer

HENRY FORD has probably done more good for the Jews than anybody realizes. No paid publicity agent could have been more successful in getting the Jews before the public; and although Mr. Ford's remarks have not been complimentary they have, by provoking answers, served to bring out favorable facts about the Jews that no amount of abstract praise would have revealed. One of the last persons to take up the redoubtable manufacturer's gauntlet (he seems to have an inexhaustible supply of them) and thereby emphasized an interesting element of our current history, is Aaron Sapiro.

Mr. Sapiro is bringing suit against Mr. Ford as a result of the articles published in the *Dearborn Independent* in which it was stated that the co-operative marketing movement, of which Mr. Sapiro is a pioneer, is "a conspiracy of the International Jewish Bankers to control agriculture in the United States." Nearly everybody but the willfully ignorant Mr. Ford can realize that Mr. Sapiro has done incalculable good for the farmer. That the farmers appreciate this fact is indicated by one significant incident described by Merle Crowell in the *American Magazine*. In Abilene, Texas, this writer tells, "twenty-five hundred farmers followed Sapiro for more than a mile through the streets, trying to find a meeting place big enough to hold them. Then arrangements were finally made to use the First Baptist Church, the biggest building in town. The crowd rushed pell-mell for several blocks, so anxious was every one to get a seat. Once the farmers were jammed into the church, they remained there to the last man, while Sapiro was expounding his gospel of co-operation."

Underwood

AARON SAPIRO
Henry Ford is Worried About Him

Aaron Sapiro is a lawyer; but after he and his brother were admitted to the bar in their native California they resolved not to take divorce cases, claims for damages, bankruptcies or defensive criminal cases. By restricting their field in this way the two young men became interested in one type of client that was not barred, the farmer. Today Aaron Sapiro is known everywhere throughout the country (except in Dearborn, Michigan) as the champion of the farmer. In 1915 he was appointed counsel to the State Market Commission, and formulated a method for eliminating waste and inefficiency. He has organized a large

number of farm co-operatives that were so successful that he was considered worthy of being retained by the American Farm Bureau Federation.

No co-operative organized by Sapiro has ever failed. Those he represents annually market produce priced at more than $400,000,000. He reorganized the United States Grain Growers, Inc., after that organization had gone into debt. His advice is sought in all parts of the country

Mr. Sapiro is still a young man with years of useful work ahead of him. It is to be feared that the *Dearborn Independent* is destined to be troubled about his activities for a long time.

Underwood

LOUIS J. HOROWITZ
Construction Expert

Builder of Skyscrapers

THERE have been the wonders of the Hanging Gardens of Babylon, the Taj Mahal of India, the splendor of the Acropolis, the beauty of the Rheims cathedral; but may we speak a word—laugh if you must—for the marvels of New York? Seen from the harbor in the early morning through the mist, at noon when the sun makes it sparkle, or after dark when it gleams like a geometrically patterned sky, there is something fairylike, something breath-taking, something terrifying, if you like, about that city that stretches up and up. And after the observer has done exclaiming over the mere visual aspect of the scene comes the thought that the city was not built by fairy fingers or the evanescent effects of sunlight or any other magic of nature, but was made of steel and stone, of concrete and bricks and the toil and dreams of men.

Whether or not one approves of this country's growth skyward one can not fail to admire the men who had the vision to design our mammoth buildings and the technical knowledge to construct them. One of these building wizards is Louis J. Horowitz, president of the Thompson-Starret Company of New York since 1910, who built the famous Equitable Building and many others.

Mr. Horowitz was born in Poland and educated at the University of Chenstochowa. He came to the United States in his youth and has been connected with many important American undertakings since 1892. During the war he was the assistant to the Chief of Ordnance as Director of Tank Construction, and has also been director of the Department of Foreign Relief of the American Red Cross.

Mr. Horowitz is now a member of the New York Chamber of Commerce, the Real Estate Board of that city, the Building Owners and Managers Association, and the Army Ordnance Association. All in all he might be termed a busy man and a very useful one to his community.

The Statesman, Straus

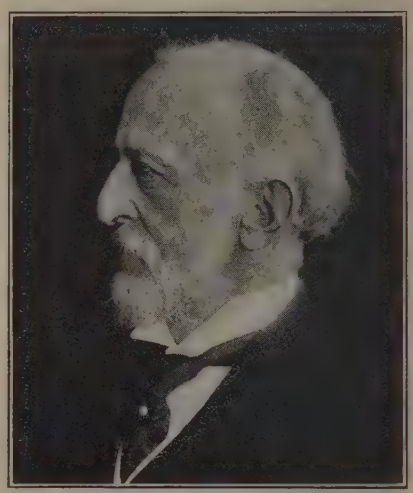
MESSAGES of congratulation were received from all parts of the world when Oscar S. Straus celebrated his seventy-fourth birthday on December 23. It is gratifying to note that not merely historical records but also public esteem testifies to the usefulness of this man's life.

Oscar Straus served as United States minister to Turkey under three different administrations (from 1887 to 1901 and from May, 1909 to December, 1910). That is the capacity in which he has been best known; but he has done much else of a less conspicuous character which has been none the less valuable and noteworthy.

Mr. Straus is a brother of the equally famous Nathan Straus. The two were born in Rhenish Bavaria but were brought to this country when they were very small children. The family settled in Talbotton, Georgia, and later moved to Columbus, Georgia, where Oscar stayed until he was fifteen years old. Then he went to live in New York where he still makes his home.

Four universities have given degrees to Oscar Straus: Columbia, A. B., in 1871, LL.B., 1873, A. M., 1874, LL.D., 1904; Brown, Litt. D., in 1896; Washington and Lee, LL.D., 1898; University of Pennsylvania, LL.D., 1900. The year he received his LL.B. from Columbia he began to practice law in New York City. In 1881 he became a member of the firm of L. Straus and Sons, importers of pottery and glassware, and kept this connection for twenty-five years.

Meanwhile Mr. Straus entered very actively into political life. He first became minister to Turkey in 1898. Following that appointment he was made a member of the Permanent Court of Arbitration at the Hague in 1902, to fill the vacancy of ex-President Harrison. He was reappointed to this office by Presidents Roosevelt, Taft and Wilson. Roosevelt also made him a member of his cabinet as Secretary of the Department of Commerce and Labor. He served in this capacity from 1906 to 1909, when he again became ambassador to Turkey.



Underwood

OSCAR S. STRAUS
Ambassador to Turkey Under Three Administrations

Other important offices that Mr. Straus has held are those of chairman of the New York Public Service Commission, First District; president of the New York Board of Trade and Transportation; vice-president of the National Civic Federation, of which he was one of the founders; chairman of the arbitration committee to decide the wage dispute between the eastern railroads and their engineers in 1912; chairman of the Paris Committee of the League to Enforce Peace; and a member of President Wilson's second Industrial Conference.

In addition to his many other activities Mr. Straus has written a number of scholarly books.

Silbermann

By Jacques de Lacretelle

The Story Up to This Point.

SILBERMANN is persecuted by his school fellows because he is a Jew. The fact that he is extremely intelligent and possesses a wide knowledge of the best French literature only excites more prejudice against him because it marks him as different from the other boys. His only friend and would-be protector is the writer of the story. He is actuated by admiration of Silbermann's gifts and a lofty desire to defend a victim of injustice. In so doing he is forced to give up his valued friendship with Philippe Robin and is finally ostracized by all the boys in the school. These boys are further incited by an anti-Semitic organization known as the "Frenchmen of France" of which Philippe's uncle is an organizer. The writer's admiration for the Jewish boy is increased during the vacation when letters from the latter prove again how much finer is his appreciation of the spirit of France than that of those who hound him and treat him as a stranger in the land of his birth.

IT was at the time when new laws regarding forms of worship and ecclesiastical property were about to come into force. On this occasion the owner of the Château de la Muette invited the French bishops and numerous other notabilities of the Catholic world to meet at his place to confer upon the effect of the situation on the clergy. From the windows we could see the bishops slowly pacing up and down in the park. We could distinguish their violet gloves and the border of their soutanes. They were escorted by grave persons with bared heads, and everyone's manner suggested weightiness and resignation. This picture made a very strong impression on me. I did not say a word. Silbermann was posted at the next window-pane; his darting eyes and his nose flattened against the glass gave a savage look to his face. Suddenly he took my arm and, pressing it violently, he cried: "Remember this date. . . . At the end of this day the reign of popery is finished in France, and undoubtedly it will soon decline over the whole world. Remember this date! It may be that it will have a place in history like those we are taught today which mark the downfall of governments."

He had left the window and was in the middle of the room, in the grip of a frenzied excitement. He said other things, but his flow of language was so torrential that I did not hear them; it was as though he were trying to hasten the destruction which he prophesied. Then he came back to the window and, pointing to the gathering of prelates, he said:

"The last council."

These words changed the current of his thoughts. A curious expression of sensuality came over his face, and he shouted to me: "Ah, how Chateaubriand would have described this scene! . . . what? Can't you see his phrase?"

And after a moment's thought he declaimed: "Robbed of their august abodes, the princes of Catholicism were assembled together in the open air like the first followers of Christ. . . ."

At this moment I was far removed from thoughts of literature. I felt as though I were looking at vanquished foes, but these foes were so nearly akin to myself that their downfall affected me. I turned away from the window, taking Silbermann with me.

These outbursts were now becoming frequent with Silbermann. His nature was changing. He was constantly denouncing with bitter irony the injustices and absurdities which came under his notice; and he even went so far as to look upon the misfortunes of others with a horrible complacency. But it was impossible not to excuse him when one realized the extraordinary terror from which his mind suffered. I learnt of this one day when we were talking quietly together. By accident I made a movement with my hand; he thought I was going to strike him and quickly covered his face with his arm.

Then I saw from certain things he said how much he feared that his ambitions would miscarry, how much he felt himself rejected by us. It was this feeling that inspired certain phrases he used, such as: "That is how the French act. . . . That quality is unknown to the French. . . ." It was as if he had cut himself off from us of his own accord.

I did my best to rid him of this impression. To this end I used to talk to him of the splendid social theories which he had expounded to me, theories which had germinated in my mind and which I had come to realize afresh.

"It is you, with your books and your eloquence, who will bring these thing about in France."

But he no longer had the same fait in his ideals, and answered me with sceptical gesture. As for the grea rôle which I assigned to him later o he said to me with a bitter smil "You forget that I am a Jew."

"But what's happening now isn't any importance," I answered. "Tha hostility won't last after you've le the *lycée*."

"It will last," he replied, in a cur ously deep voice, and his cheeks b came tinged with a dull red; "it wi last for me as long as I retain the in pressions of my childhood. Ah, yo don't know what it is to feel alway to have felt, the whole world again you! Yes, the whole world. Wit everybody we meet, even among peop who feel no hatred, we sense in the looks a certain manner, a mental re ervation which wounds us. Lister You know the way they pronounce th word 'Jew?' . . . Ah, you haven noticed it. . . . Their lips are pushe out in a contemptuous pout while the pronounce the word; then they dra them back quickly, as if to avoid co tamination. I have learnt to recogniz and interpret this movement throug seeing it repeat itself on the lips o everyone who sees me: 'There's *Jew*. . . . he is a *Jew*. . . .'"

What answer could I make to this When I listened to these poignant co fidences I shivered, as though I ha looked into some ghastly dungeon an seen in it a living man.

And at the same time, from a so of bravado, or possibly to deaden hi sense of personal disgrace, he deve oped a mania for telling me stories i which people of his race were mad objects of derision. He related the with great skill, imitating the Jewis accent, and making use of the mos vulgar names. Coming from him, thes jokes had something sinister abou them. Far from making me laug they froze my blood, as though listened to a man who knows he i mortally wounded joking about hi pain.

I redoubled my zeal on his behal No other word can better express th feeling which urged me on. There wa nothing in it of the feeling which ordi narily is associated with an arden friendship at that age—the tende

(Continued on page 180)

News in Views:

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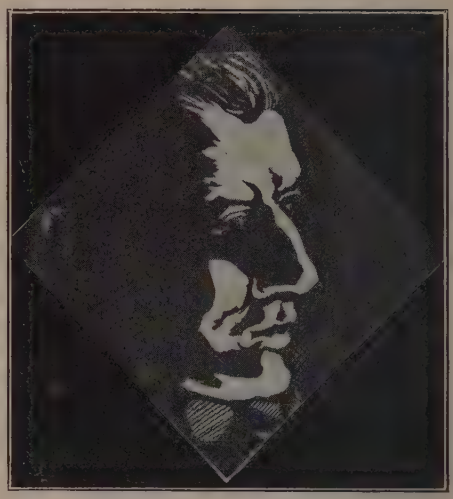


E. David Goitein whose picture is shown above is the author of an article on Tel Aviv which appeared in the B'NAI B'RITH MAGAZINE *for January. Other articles on Palestine by this writer will be published in subsequent issues*

Mrs. Florence Prag Kahn, here shown at work in her study in her San Francisco home (above, left), is a candidate for the seat of her late husband, Julius Kahn, in Congress. Edith Orens and Helen Derzbach (left), are two young artists who recently made their debut with the Chicago Civic Opera Company. They are pictured here as they appeared in the name parts of Humperdinck's "Hansel and Gretel." F. P. A., (below), who is probably better known by these initials than by his name, Franklin P. Adams, is one of the most famous "column conductors" in the country. His "Conning Tower" appears daily in The New York World. This sketch of him was done by Joseph Cummings Chase

Writers, Singers, a Woman in Political Life, a Philosopher and a Monument to Jewish Charity

The National Jewish Hospital for Consumptives, in Denver, is soon to be increased in size and scope by the addition of the Infirmary Building pictured above. The funds for the erection of this building have been raised by District Grand Lodges No. 2 and No. 6 of the B'nai B'rith. James Henle (below), is the author of "Sound and Fury." Hermann Cohen, who is discussed on page 168, is shown here (right), addressing a meeting of the Russian Philosophical Society in Riga

The Printed Page

Ben Hecht

By Morris Fishbein

The Kingdom of Evil, by Ben Hecht. (Pascal Covici.) **Humpty Dumpty,** by Ben Hecht. (Boni and Liveright.)

IF our critics have one outstanding criticism of Ben Hecht, it is that he is lacking in two of the essentials that make a literary artist. First of all, he has no restraint. He writes with a fine flair of enthusiasm, bubbling over, well nigh bursting with the tumult of thoughts and emotions that flood his brain. The music of words soothes him and he rhapsodizes, not caring even if the words as used are always the sensible uses that the language gives to them. They are the words that sound best to him in the place that he puts them, and he knows, perhaps, that his readers, too, are not likely to question many of the queer terms and phrases that form a part of his utterly marvelous vocabulary.

It has been said that George Moore is the hero of all of his own novels and no doubt it may be said with equal truth that Ben Hecht is the chief character of all of his own works. I once asked Sinclair Lewis where he got the material for the characters of "Main Street", and then, specifically, how he worked out Will Kennicott and the idealistic Carol. Of course, I knew that Will Kennicott was chiefly the father and the brother of Sinclair Lewis, both of whom practice medicine in Minnesota, one in Sauk Center and the other in some equally metropolitan community. When it came to Carol, Sinclair Lewis said that she was a composite of many persons that he had known. She was, for instance, in once place no other than Lewis himself, shouting to the world the ideals that Sinclair Lewis stands for. So one rather expects that much of an author's life will be woven into his work. Seldom, however, does an artist picture himself with the veracity that Hen Hecht uses for self-portraiture in the character of Savaron, protagonist of "Humpty-Dumpty."

Savaron is an individualist, an anti-social being in a social world, who cannot conform to the mores and customs of the masses. He hates what he is pleased to term their inanities, their belief in the power of the little crosses placed on long ballots, whereas it would probably be better if they placed a big cross on a little ballot. He hates their willingness to spend a lifetime of enduring sacrifices and mutual adjustments to avoid the finger of scorn and contumely that points out the breaker of marital bonds and the sanctified state of monogamy. He loves to scandalize the multitude and he laughs a cynical laugh and chuckles in a satirical cacophany as the blush mounts to the faces of the crowd who prefer to think their scandalous thoughts rather than to voice them.

One likes Ben Hecht personally after meeting him and I know of no one who has failed to yield to his charm, his ready wit, his knowledge of books. But in choosing his reading Ben Hecht was not guided by the classical course of the university. He wanted life—raw, imaginative, thoughtful and terrific life. Naturally he turned to the Russians and to the decadent Frenchmen for his masters; he followed the virile and half-crazed Germans and Norwegians, including Nietzche, Strindberg and Ibsen; he worshipped the American realists and rebels. On such literature he fed and on it, to some extent at least, he built his philosophy of life.

I might pause here and venture a few remarks on literary censorship and the question as to whether or not the books one reads mould his life and his opinions, and whether or not young girls are demoralized by reading Cabell's "Jurgen," D. H. Lawrence, Ben Hecht, or even May Sinclair. No one is quite willing to agree with any one else as to what books ought to go into the Index Expurgatorius. But I would like to point out again that the mind of Ben Hecht was not formed altogether by the books that he read, except in a most superficial way. Far more likely, because he had that kind of mind, he chose to read and to keep that type of book.

About three years ago, when Ben Hecht was contributing his "Thousand and One Afternoons" to the Chicago *Daily News*, he published his list of fifty great books. On the literary page of the same paper, a few weeks later, I enjoyed myself with an analysis of the list as revealing the character of the author. At the time I did not know Ben Hecht. I had never met him except casually at some literary meeting. The analysis included the following phrases:

"A flair for the unusual in passion, aside from love for any peculiarity of style in writing; indications of an ambition for knowledge of psychology, particularly sex psychology, without a real attempt to read that which is accepted as actual or authoritative; a love of the grotesque and fantastic, for books that are drunk with words, indeed intoxicated with the exuberance of their own verbosity; good memory, intellectual honesty, bitterness, pessimism, fireworks and a little rationality."

Well, a few months after that I met Ben Hecht and had a chance to know him better. After three years he seems to be quite definitely the man that the description of fifty great books seemed to stamp him.

In "Humpty-Dumpty" we come upon Savaron, bitter, hating the Winkelberg or Babbitt type of humanity, loving the ironical and savage books of literature. And after Savaron has learned to love Winkelberg's daughter and marries her because of her fleshly sex appeal, they establish a home in a little apartment. As they move in their household goods, Savaron begins to put his books into the book-case. It is at this point in the story that the vivacious Roman candle that is Ben Hecht emits its shower of brilliant sparks in full gleam. Listen to Savaron talking as he puts the books into their open-face shelves:

"'We will catalogue only the books I don't like,' he decided. 'They go in bookcase number two. It's larger. The good ones in bookcase number one . . . .'

"'Huneker and Ellis to the rear,' he announced. 'Rhapsodic school teachers. Choir leaders of yesterday's modernism. I'll keep Percy Pollard. Number one for Percy. A juvenile rage is always refreshing. Poor Pollard's emotion never had time to become artistic. Throw Balzac out. Bottom shelf number two for Balzac. A fat mind. He wrote on a kitchen stove and used a poker. . . . Ah, De Musset up here. The whole set.'

"'A stupid and sentimental idiot,' Boris objected.

"'Quite right,' said Savaron. 'And he bores me to death. But I want him here, anyway. His name reminds me of erotic languor. . . . Besides the binding fits his ghost—pearl gray and black. . . . Gautier beside him. Ah, Theophile, father of adjectives. You haven't read De Maupin, have you, Stella? Read it and your mind will become like your black velvet dress. . . . George Moore here. . . . Number one for George. He mystifies me. He writes without ink. The interior of stories. He's a Turgenef afflicted with in-

somnia. . . . The Nietzsche set is rare, Boris. There are only a dozen in town. It makes a charming museum piece. Like an obsolete Spanish cannon. How it roared in its youth! Now admire its ornamental iron work. . . . Mencken next. The Statue of Liberty biting itself in the pants. Mencken will last as long as the book case at least.' "

And thus Hecht proceeds through his list of favorites and prejudices, and I know that they are actually his and that he is speaking in the name of Savaron, because I have seen the volumes in his bookcase. Shaw, Wells and Bennett he discards into his number two case. Hauptmann and Sudermann he classifies as pretentious carpenters. Conrad he calls "grocery store classics" and the Galsworthy he offers at "two bits apiece." You can see why Ben Hecht is genially hated by most of the living writers of our time who know him. Don't think for a moment that I or anyone else accepts these criticisms as anything more than casual Hechtian opinions. But as you read the list, try to think how many of the authors mentioned you yourself really know sufficiently to venture an opinion that will be worthy of repetition. And remember that the list includes some of the most widely read and certainly most fully discussed writers of recent times.

In science Hecht is even more poorly grounded than in the established tenets of classical literature. Here, for instance, is the passage in which Savaron unpacks his case of scientific reference works:

" 'The scientists are in that other box. My favorite is Charles Fort. We'll begin the shelf with 'The Book of the Damned.' And stick Jacques Loeb next to him. Frazer, Osborne, Silberer—give me all of them. I like my sciences jumbled. Romantic mathematics—that's all science is. Wait a minute. Three psychoanalytic books are enough for any library. To Hell with Sigmund. I begin to dislike him anyway. He's corrupted immorality."

Jacques Loeb died a few months ago at his summer home in the Bermudas, recognized at the time of his death as America's leading scientific investigator. He is one of the heroic figures in the new novel by Sinclair Lewis called "Martin Arrowsmith," that is now running serially in *The Designer*. Loeb wrote several books on the mechanistic view of life and on biologic phenomena. I venture to say that few readers unfamiliar with biologic fact and theory could have any conception of what most of the books are actually about. But Hecht has a marvellous admiration for these abstrusities, admiring as much as anything else the technical terms and the depth of the material. Frazer wrote the "Golden Bough," the finest collection of the mythology and folkways of primitive people ever brought together by one man. Osborne is no doubt the great authority on paleontology and anthropology and Silberer wrote on the interpretation of symbolism. Out of the collection of his scientific admirations, however, Hecht singles for particular praise one, Charles Fort, a wild, credulous romancer, who is willing to believe anything and who has no more scientific mind than Hecht himself. He, like Hecht, has a taste for the bizarre rather than for the factual.

In the "Kingdom of Evil" Hecht has produced a miasmatic nightmare in which appears again that mentally distorted creation, "Fantazius Mallare," whose progress toward complete dementia evoked the ire of the postal authorities. It appears that Mallare has been kidnapped along with several hundred famous scientists by an evil giant named Sebastien and removed to an island where a temple and false god are being constructed. The story deals with the erection of this monstrous creature and the final identification of Mallare with the waxen figure that eventually proves to be his own mind. It crumbles at last to dissolution. The mistress of Sebastien is the sum of all the women in whom Mallare lived. The tale is in no way an erotic conception, but a mystical and symbolical revelation of the mind of an artist at war with the world, but even more at war with himself. Turn loose one of the psychoanalysts on the "Kingdom of Evil" and he would produce a result that would shock the entire postal force into complete insensibility.

But "Humpty-Dumpty" is matter of a different kind. Here is a work that, for all its faults, has power. It has irony, biting satire, sharp invective, and astounding picturization. Discount though we will its merits because of its frequent lapses into outright obscenity, its crudities in taste, its failure to see the beauty of love and only to emphasize its physical peculiarities, the story nevertheless wins through. It is the story of just such an anti-social being as we have tried to picture, a man of no particular genius, perhaps, but nevertheless an individual able to think and determine for himself. He seeks compensation in physical love and finds it a failure. Winkelberg's daughter cannot atone for Winkelberg and his family. He passes to other loves and finds them cloying and failing invariably to satisfy or sustain, and always opposing him are the customs of the mob, the walls that hem him into a circle of thought beyond which his mind must not wander. The boundaries that send Savaron to suicide as the only outlet are the very boundaries against which the anti-social Hecht will no doubt campaign until age and reason and settled circumstance give him a different point of view.

Russian History

Modern Russian History, by Alexander Kornilov. Translated from the Russian by Alexander S. Kaun. Introduction and classified bibliography by Geroid Tanquary Robinson. (Alfred A. Knopf).

ALEXANDER KORNILOV'S excellent history of Russia, originally published in two volumes in 1917, is now available in a cheaper, one-volume edition with an introduction and bibliography by Geroid Tanquary Robinson. This interesting, illuminating account, covering the period from the age of Catherine the Great to the revolution of 1917, has much interest for the layman as well as value for the student. The author held a professorship at the Politechnicum of Peter the Great, and Mr. Robinson, who has written the introduction, is a member of the History Department of Columbia University.

For Children

How the Early Hebrews Lived and Learned, by Edna M. Bonser. (The Macmillan Company.)

AN interesting method of teaching the Bible stories to children has been employed by Edna M. Bonser in "How the Early Hebrews Lived and Learned." Here the stories have been re-told in simple, colloquial English with numerous foot-notes explaining the terms used in the narrative, and suggestions for "related work." It is such a book as may be useful in supplementing the regular Sabbath school work.

The aim of the book, according to the author, "has been to make plain what great progress during the period of about 1,500 years covered by the stories, the descendants of Abraham made in every phase of life—agricultural, industrial, social, literary and religious. Full advantage has been taken of the opportunity afforded by the numberless incidental references in the record to fill out the picture of the

daily lives of the people, the lands in which they lived, their different ways of making a living, their industries, their methods of warfare, their forms of government, their means of recreation and enjoyment, and their forms of worship."

Children will find the book entertaining and parents will find it useful. It is effectively illustrated by maps, and photographs of ancient relics and famous paintings.

Psychology

Mobilizing the Mid-Brain, by Frederick Pierce. (E. P. Dutton & Company.)

THE author takes for granted that seventy-five per cent of human energy can only be expended through what he calls the unconscious brain and nerve system, and sets himself the task of telling us how we can utilize for efficiency our unconscious mid-brain. The book is simply written, but is twice as big as it ought to be. The net result of all of Dr. Pierce's thinking and experience is that auto-suggestion will accomplish the impossible, will give health, strength, poise and vitality. If you practice the Decubitus you can attain the maximum of efficiency. What is the Decubitus? An exercise which will make you new, a combination of Couéism and Bernarr Macfaddenism combined. F. L.

The Science of War

Military Intelligence, by Lieutenant-Colonel Walter C. Sweeney. (Frederick A. Stokes Company.)

SINCE the World War brought home the fact that war, as far as we are concerned, is not the remote possibility that we once fondly believed it to be, but is a subject in which not merely the professional military man but every man, woman and child of us is concerned, books on war and peace have taken on a more than academic interest. Realizing this, Lieutenant-Colonel Sweeney has phrased his book on military intelligence in simple, non-technical language easily understood by everybody.

Among the subjects discussed are the meaning of military intelligence, its growth, its use during the war and the value of the intelligence system in times of peace. The chapters on propaganda and censorship are particularly interesting.

The author is well qualified to write by virtue of twenty-five years' experience in the army. Shortly after the entrance of the United States into the war he was appointed executive officer of the Military Intelligence Division at General Pershing's headquarters; later he served as chief of the censorship section of the Military Intelligence Division.

Stories for Charity

Aces, a Collection of Short Stories Compiled by the Community Workers of the New York Guild for the Jewish Blind. (G. P. Putnam's Sons.)

A NOVEL means of raising money and one that is certainly satisfactory from the point of view of the contributor is that of the Community Workers of the New York Guild for the Jewish Blind, who have compiled "Aces", a collection of short stories, to raise funds for carrying on their work. The authors represented are: Dorothy Canfield, Octavus Roy Cohen, Edna Ferber, F. Scott Fitzgerald, Zona Gale, Bruno Lessing, Kathleen Norris, Mary Roberts Rinehart, Benjamin R. Sher, G. B. Stern, Thyra Samter Winslow and Israel Zangwill.

The above list is given both for the sake of indicating what a good collection of short stories this should be and also in the hope of getting a smile at such combinations as Octavus Roy Cohen and Israel Zangwill in the same volume, Dorothy Canfield and Bruno Lessing. However, it is obvious that there is no lack of variety in the collection; and if not all the stories are as good as their author's reputations, the book is still worth some attention. When one considers (if this is an unkind or unethical thing to say in a book review, we apologize in advance) that he often gets no more for his contribution to charity than a tag and a hope that the money will be spent for a worthy cause, he should certainly feel that it is more blessed to give than to receive in the case of the Community Workers, whose receipt is a book and the worthiness of whose cause is guaranteed, if by nothing else, by the names of the authors who have contributed stories.

Among the stories are Edna Ferber's "Old Man Minick," which is well known not only on paper but has also been dramatized and is having a successful run in New York; "Noah's Ark," from Zangwill's "Ghetto Tragedies;" Thyra Samter Winslow's "A Love Affair," from her book, "Picture Frames;" and a very well done bit which is more propaganda than short story, "What Really Happened," by Dorothy Canfield. All in all an interesting collection.

Question Box

The Lord's Prayer

Editor, B'nai B'rith Magazine.
Dear Sir:

Please answer in your questions and answers column, if the Lord's Prayer ("Our Father who art in heaven," etc.) is a Christian or an ancient Hebrew prayer, and where I will find it in the Bible.

Thanking you,

Yours very truly,

WILL ELLMAN.

Colorado Springs, Colo.
December 26, 1924.

The Lord's Prayer is a Christian prayer in the sense that it has become one of the chief utterances, public and private, of members of the Christian churches. There is no sentiment in it that is not Jewish, or for which, rather, a Jewish parallel or equivalent cannot be found. It is not in our Bible, the so-called Old Testament of the Christians, but is found in the New Testament, in Matthew VI, 9-13, and in brief form in Luke XI, 1-4. The first part shows striking resemblances to the beginning paragraph of our Kaddish, while the last portion is messianic, for which many parallels are found in rabbinical literature.

But though this prayer was taken from material that is common in Jewish sources, it has become thoroughly Christian because of its origin and association.

Communication

Editor, B'NAI B'RITH MAGAZINE:

How Do You Do It, Brother?

"The German Artist!" And that is Efroim Moishe Lilien! What a metamorphosis! What are the wonders that Allah may perform compared with those of the editor of the B'NAI B'RITH MAGAZINE?

Moishole Lilien, a "German Artist." In the first place, Moishole was born in a small Galician town. When he was born there his town belonged to Austria. So he could be called a native of Austria. But the little town was so Jewish that the only "goyem" there were the policeman and the "shabos goy."

This little Moishole, together with many Shloimolech, went to "cheder" and gladdened the heart of his plain Yiddishe mamma with his "davenen." When the "rebbe" was not looking, Moishole drew pictures. When the time for "tachles" came, Moishole's father, who was a poor Jewish workman, apprenticed the boy to a sign painter.

Lilien's best work, when he came to draw things other than signs, was done under the inspiration of his people, with whom his soul was always. Lilien is a nationalist Jew, believing with all his heart and every fiber of his being in the rebirth of his people.

His love for his people and their traditions drove him on to Palestine, where he lived and worked probably longer than he lived in Germany.

How a little Jewish boy, born in Galicia under the Austrian flag, whose native town belongs just now to Poland, and who lived in many countries of Europe and whose heart is in Palestine—where he did the very work which illustrates the article in your valued journal—becomes suddenly a "German Artist" is beyond me.

Or is Germany so good to our people these days that you are ready to make her a present of one of our best sons?

Of course, Germany will accept your present of Lilien, the artist, but does she care for Moishole Lilien, with his Jewish heart and soul?

OSCAR LEONARD,
Past President,
Missouri Lodge, No. 22.

EDITOR'S NOTE: *Although E. M. Lilien was born in Galicia he is German in that he has spent the best part of his life and done his best work there. He went to Munich when he was twenty and lived and studied there for four years. He then was made a member of the staff of* Jugend *and later, in Berlin, did illustrations for several important German newspapers and magazines. It was for these publications that he made his numerous trips to Russia, Switzerland, Turkey and Palestine. He is a member of the B'nai B'rith lodge of Braunschweig, Germany, and his stained glass windows in the B'nai B'rith building in Hamburg are important links connecting his life work with his adopted country, as are also the numerous bookplates he has done for prominent Germans. With the exception of the eight months he spent in Jerusalem and another short journey that he made there in 1906 he has, according to a reliable source, maintained his domicile continuously in Germany for thirty years.*

David Neumark

(An Appreciation—Continued from page 159)

With the exception of some popular essays in Hebrew and in English, his works were intended for scholars, and are for the most part technical in form and in content. Free from pedantry, he did not lose himself in the dust of old fragments, upon which the scholarship of some specialists rests. He loved life and thought too much to waste his energy on such petty trifles. Loving speculation and gifted with a rich imagination, he sought to reconstruct all the old systems of Jewish thought. He was full of theories and hypotheses, and did not hesitate to pursue them to their logical extreme, guided and checked only by the more accepted standards of historical criticism. A profound student of the world's leading thinkers, Professor Neumark considered himself a disciple of Maimonides and of Kant. To the latter he owed his modern critical viewpoint, and to the former his positive religious convictions.

Setting out to vindicate the rightful claim of the Jew to philosophy, Professor Neumark succeeded in elucidating the progress of Judaism and in strengthening its philosophical foundations. For him philosophy was not a mask for skepticism but a road to sound religious faith. Like Rabbi Akiba of old, he entered the Pardes—the garden of philosophy—in peace, and came out in still greater peace with his God, strengthened in his belief in the moral world order. A champion of reason, he recognized the claims of the emotions. His religious views were grounded in the cravings of the heart even more than in the dictates of the mind. He went to extremes in his belief in the efficacy of prayer, and he placed great emphasis on the purely ceremonial side of religious life. In his eager search after knowledge, he yet lived by faith. He felt the nearness of God, as the supreme reality of existence. Upon God he based the whole of man's higher life: his thought and his conduct. Without God he could think of no rational world order, nor of any solid system of ethics. In his idealistic construction of life, he strenuously opposed the materialistic currents in modern thought. He vigorously opposed their manifestation in Jewish life. Despite his strong adherence to Zionism, he looked with alarm upon the secular nationalism which at times dominated the movement. From Zionism as from Reform Judaism—which he refused to consider as mutually contradictory—he demanded the creation of the means for the salvation of the Jewish soul.

JUDAISM was for Dr. Neumark a vital force in the spiritual progress not only of the Jewish people but of all humanity. Permitting his poetic fancy to cloak itself in Platonic phrase, he pictured the idea of Judaism as a heavenly entity, which was not subject to the mutations of time. "It is possible," he writes in the *Heathid*, Vol. IV, p. 136, "to believe in the eternity of Judaism but not in the eternity of the Jew. The heavens, too, will vanish like smoke and the sun will freeze and there is nothing eternal in the world. Everything passes and disappears; also for the people of Israel there is a final end. However, I believe in the eternity of Judaism even after the world will turn into chaos: then Judaism will be preserved in other worlds, which already exist or which will be brought forth in the eternal process of becoming; even as I believe that there was an eternal Judaism in the past before this world became revealed; yea in numberless worlds that came and went like waves on the surface of the sea of eternal existence. Also in future worlds, Judaism is destined to be concentrated in the national being of some separate tribe, and be realized in a historical body of some practical Torah; 'everything precisely as with us.' I believe that Judaism fulfills its mission in all times through its influence upon the course of the spiritual currents of the world, religious, philosophical and scientific."

Though the vast task that Professor Neumark had undertaken remained unfinished, he set a high standard and pointed the way to its attainment. His message to the Jewish people and to the world is clear: "The genius of the Aryan races with its highest expression in the Greek people, and the genius of the Semitic races with its highest expression in the Jewish people, furnished the motive power in the development of the human race, and built up human civilization.

"The great influence in the work of humanity is by no means superseded

by the activities of the great historic races of modern times. On the contrary, it is still the united influence of the spirits of Jewish and Greek culture that is the driving power in and the great modifier of the energies developed by other great races of history, beginning with the Romans, down to the great national entities of our day. The spirit of Greece lives on and works without the people that originated it, and no doubt also the spirit of Judaism would continue to live and work in the development of mankind even if the Jews were to disappear from the face of the earth. But the Jews have not disappeared, and we are called upon not only to keep the work of the Jewish spirit through history, but even to increase its scope and efficiency."

Hermann Cohen

(Continued from page 170)

and thereby acquitted itself of a small portion of the debt it owes to Hermann Cohen. He was unremitting in preaching the need of Jewish research and learning, and was one of the founders of the Academy. That institution accepted much from his hands and now makes some return. The three beautiful volumes, with an illuminating introduction by one of Cohen's most prominent pupils, Dr. Rosenzweig, should find a place in every Jewish home. They breathe the soul of a modern prophet, which we today need more than ever for our spiritual regeneration.

Isaacson

(Continued from page 164)

suffered much and hoped greatly, music offers the only adequate outlet for emotions that would otherwise be overwhelming. We have always been a civilizing force. Modern ethics, based on Jewish philosophy, we have generally regarded as our greatest contribution to the world. Would it not be as great a gift if we also gave the world something of our own emotional warmth, our love of beauty and our understanding of this divine language of the soul? And in return would we not find that music, the great breaker of barriers, offers the best means of bringing about that deeper understanding of each other which destroys prejudice?"

Silbermann

(The Story of a Jewish School Boy—Continued from page 173)

thoughts, the desire for affection, the jealousy, which liken it to the first onslaught of love. But the exclusive care, the abnegation, the constant solicitude of mind, the unreasonable anxieties, gave to this attachment all the attributes of passion. I was incessantly tormented by the fear of carrying out my mission badly. I accused myself of imaginary slackness. This anxiety haunted me at night and turned into a nightmare. I had the vision of Silbermann drowning or struggling at the foot of a precipice; then I would throw myself into the water or leap into space to save him. And in the morning I would wake up in such a state of alarm that, like the friend in the fable, I would run and wait for him at the door of his house.

This obvious agitation worried my mother, and she asked me questions. I answered in a confused manner, bringing Silbermann's name into my explanations, and I saw that she knitted her brows. She had heard that I had quarrelled with Philippe Robin on this subject, and had blamed me severely for it.

Soon the claims of Silbermann, who kept me near him without any regard for my duty to my family, introduced a certain irregularity into my habits which called forth remonstrances from my father. I often felt myself watched by him, as if a grave accusation rested upon me. But, though I still loved both of them, neither my mother by her moral teaching, nor my father by his sound judgments, had any further influence over my conduct. When in the evening, after having spent the day with Silbermann, followed him, watched over him, waited on him, I found myself in their presence again, it was with the detachment of a mystic soul in the presence of his earthly affections. In hearing discussed questions such as my father's promotion or my mother's charitable activities I felt the same lack of interest mingled with indulgence which such souls show for worldly affairs. Sometimes, perhaps, my parents would see a vague smile come over my face. This was when, dreaming of Silbermann's fate, I imagined a sudden startling change of feeling on earth in favour of the Jews, the end of their torment—in short, a cataclysm such as is described in "Esther." But my imagination more often took the opposite turn, no doubt in order to multiply the unique seductions of sacrifice, and my delight in painting the future in harsh colours led me to regard everything as a fatal presentiment.

Thus, one day at the *lycée* I saw Robin saying something to Montclar; then the latter went over to Silbermann and said with a sneer:

"Well, Jew, I hear your father's been caught red-handed?"

Silbermann turned pale but did not reply.

Immediately after this scene I imagined a complete conspiracy being plotted by Silbermann's enemies, and I envisaged some unheard-of disaster bursting upon him.

Alas, this time the presentiment was true. A few days later Monclar, Robin, and the other Xaverians, on arriving at the *lycée* in the morning, produced a newspaper with a paragraph to the effect that an indictment had been entered against Silbermann's father.

CHAPTER VI

AS SOON as I got a chance I went over to Silbermann and asked him questions. He answered me with an assumption of indifference, but his hurried tone betrayed his agitation.

"Oh, what's happened to my father is only something that often happens in his trade. Some things which he sold as genuine antiques turned out to be not genuine, or to have been restored. He's going to take them back and refund the purchaser, and that'll be an end of the business."

But he was wrong. The next day further details came out, and it appeared that the sale had been made with the aid of false documents, and that the buyer was determined to go on with his case. These particulars were supplied by the newspaper which had first given publicity to the affair, *La Tradition Française*, which was owned by the "Frenchmen of France." The writer of this article added that other, even graver accusations might be laid at the door of the antique dealer, Silbermann.

Two days went by, and Silbermann's anxiety grew visibly. When he was

with me he sank time after time into a heavy silence from which he would emerge with a factitious animation if he saw that he was observed, as people do if they wish to turn away suspicion from themselves.

It was necessary to do this, as the Silbermann scandal had become the universal topic of conversation at the *lycée*. In the yard there were whisperings and pointing fingers whenever he passed; and as I remembered what he had confided to me about his sensitiveness, and how he was always on his guard, I could imagine how he was suffering.

One morning *La Tradition Française* announced that a new complaint had been lodged. This time it was concerned with the buying and receiving of stolen property. I knew enough about the law to grasp the possible consequences of this, and in the evening I rushed to buy a paper and opened it feverishly. I saw that the matter had been taken up by the public prosecutor, and with a shock I read that my father was to be the examining judge.

It happened that my parents were not at home on this evening, so that I was able to cherish my sorrow in solitude. But in the solitude my imagination magnified things. I compared the position in which I was to one of those conflicts which, brought about by a horrible fatality, are the subjects of tragedy.

The next morning as I was starting for the *lycée*, I saw Silbermann waiting for me at the corner of the street.

"Well, you know what's happening," he said briskly. "My father is the victim of an abominable plot. I'm going to tell you all about it. But, first of all, what has your father said to you?"

I told him we had not discussed the event.

"Listen," Silbermann went on. "I want you to know exactly what has happened. The 'Frenchmen of France,' either as an act of personal vengeance, the motive of which we don't know, or out of sheer anti-Semitism, have started a campaign against my father. Every day, in *La Tradition Française*, he is insulted at great length, and accused of imaginary crimes. The only way they could find to get rid of him was to set a trap for him. This summer, in the course of our trip in the provinces, my father bought a great many works of art which came from the churches, and which the worthy priests were only too glad to conceal from the agents of the Government. In fact, we must suppose that they actually preferred hard cash to their sacred trust as custodians of church property. Generally these deals were made indirectly through a third party. Now my father is accused of having on several occasions bought stolen goods. He cannot get into touch with the sellers, who very probably acted at the instigation of his enemies, and who have disappeared. On the other hand, having already got rid of some of the things, it is impossible for him to give them back. Those are the facts. And, on that, they're basing a case against him."

He had expressed himself with energy and clearness, and obviously he was exerting every power to persuade me to his point of view. But there was little need, for this tale found in me a credulous listener. Also, I remembered the proposals which I had heard Philippe Robin's uncle giving vent to one day at Philippe's house, and they agreed with what Silbermann had revealed to me.

Silbermann sighed for a moment; then he went on in a low tone which was grave and full of pathos:

"That is the truth. It is important that your father should know it. I implore you to tell him all that I've just told you. Make him see the real bearing of the case. Get him to dismiss the case at once for lack of evidence. My father must not be committed. What future will there be for me if he were convicted? What would happen to those splendid projects of which you alone know, my ambition to write, to be a great Frenchman? Perhaps I should be forced to leave school. . . . What would happen to me? Save me from this disaster . . . save me . . . . Once, you remember, you swore that you would do anything in your power for me. I tell you now that my fate depends on you."

At these words I interrupted him. My throat was constricted with emotion, but I found this emotion so sweet that in my gratitude I pressed Silbermann's hands and arms. I promised him that I would speak to my father that very evening, and I was so naïve in my distraction that I had no doubt that when my father heard this story he would share my own emotion. I had the feeling that it would be as though I brought him a beautiful present to share it with him.

In the evening, without hesitating, but trembling all the same, I knocked at the door of my father's study. His even and expressionless voice bade me come in.

(*To be continued.*)

Man: Super-Monkey or Undergod?

(Continued from page 162)

simple. The forces of righteousness are nearer to the forces of life than either beauty or knowledge. Nay, more: the ethical forces are *identical* with the biological forces. "Righteousness tendeth to life," as the Book of Proverbs says. Without righteousness there can be no life. Beauty and knowledge may and must spring from a rightly established life as its adornments, or, if you will, its efflorescence, but life must first be established through righteousness before these adornments can fulfill their proper function and take their proper place.

It was the greatest discovery made by the prophetic genius of Israel, this identification of the ethical forces with the biological forces, the power-that-makes-for-righteousness with the power-that-makes-for-life. I doubt if this discovery is sufficiently known and appreciated. And the finest flower of this identification is found in the messianic belief. When the forces of life and of right shall have done their perfect work, the gigantic art-work of the ages shall be uncovered; the super-monkey transfigured into the undergod, the figure of the man of the future.

To make the future man possible—who will say that this is not worth working for? To use again the language of the Hillelites and Shammaites: "Now that he is created let him look well to his actions." The last fruit of human action is human perfection. Pope may say that "the proper *study* of mankind is man." The Jewish genius goes further: The proper *work* of man is man!

V.

IN the messianic teaching one finds a clue to Jewish optimism—an optimism that never runs to the extreme of inane Pollyanism or over-confident automatism. Man's destiny lies in his own hands: "Today"—say the rabbis concerning the messianic advent—"if ye hearken to His voice."

In the messianic teaching one finds, further, a clue to the Jewish idea of progress. The delays of history are due not so much to the long swing of the thought of God as to the short vision of the mind of man. The forces of life which inevitably tend toward the millennium are retarded by the lagging forces of righteousness. "The mills of the Gods grind slowly but

surely," is a Greek thought. "In its time will I hasten it," is the Jewish version of the same thought. That is to say, the slowly grinding mills suddenly accelerate their motion, under the spell of the combined forces of life and right. The Jewish version is truer to the facts of history as we know them. The grist of the mills of God—fearful grist or blessed grist—pours out with great abundance in cataclysmic moments unforeseen by men. The work of history is cumulative; and men do not know in what ways they contribute to its last result.

In the messianic teaching one finds, lastly, a clue to the whole Jewish conception of life. Life is sacred, the breath of God breathed into the clay, the spark divine that troubles the mortal breast. The purpose of life can but be to make God manifest in man. This means that on the foundation of the life biological there must rise the superstructure of the life spiritual—the significant life. And as the spark races onward through times and climes, gathering brilliancy in spite of all impediments arising out of the processes of history, it grows "unto the perfect day." The miracle of thought in the grey brain-pulp, of love in the red tides of the heart's life, of that aspiration which sends men forth to sacrifice for an ideal, is the miracle of the God who chose to inhabit the clay. And albeit one miracle cannot explain another, it can illustrate and shed a larger light upon it. Accepting the thought that the rise of life and consciousness within the clay means the gradual unfolding through all the barriers of recalcitrant matter of the God-within, the human undergod, it is not difficult to accept the thought that in the end life and consciousness must reach their ultimate fulfilment in mankind redeemed. For God must be victorious. God cannot fail.

God, indeed, can fail; but only through man. The failure, however, can only be temporary. For God will win: again, only through man. Herein, as conceived by the Jewish teaching, lies the responsibility of man. And herein lies the greatest comfort for the individual. Discouragements, shattered dreams, frustrations, mortal agonies, are all lifted up into the aspect of eternity there to find their place and proportion. What are our own labors compared with the greater labor of a world in age-long travail? And should we not be ready to bear our individual pain if we have the assurance that in some unaccountable fashion it contributes to the victory of the God?

Nothing is lost. Everything serves. Debaters, whether in Jerusalem or nearer home, may come and debaters may go. What abides is the last word of the ancient wisdom of the Jew: Look well to your action. Strive. Believe. Work.

A Year in the Holy Land

*(Dr. Margolis' Archeological Expedition—**Continued from page 167**)*

Jaffa Road; he went clear off to the side into a ditch; but luckily I stuck to the saddle, and in a minute the mukari came to my rescue and led the animal up into the road. That mukari, Jamal is his name, was a treasure; he was the only Arab who talked Hebrew enough to direct me. His Hebrew might not pass muster in a class at home; but it served the purpose: *al yamin* (to the right), *li-smolah* (to the left), *yashar* (straight), *red* (dismount), *aleh* (mount). He constantly wanted to know the time: *kammah shaot* (what's the time). He was very solicitous about my welfare: *mah shlomka* (how goes it); I would invariably respond: *tob* (all right); but he was bent upon further particulars: *m'at o m'od* (just well or very well), and I would answer: *m'at,* as I did not wish to be too optimistic. Dr. Albright apparently had mapped out the itinerary on the basis of his own horsemanship. So, on the very first day, we literally crossed the mountains instead of seeking the passes; up we went and down we went along narrow paths, with deep ravines yawning below. Often we had to dismount and lead our horses across rocks which even these sure-footed horses could not negotiate.

The first day we covered thirty miles and were kept in the saddle twelve full hours. On we went through Beth-hakerem, a recent Jewish suburb, in which people of moderate means live in small modern dwellings. In Jerusalem they grade the new Jewish suburbs according to the pretentiousness of the structures and the worldly goods of their occupants. Beth-hakerem is where the poor live; Talpiyet (in the vicinity of the railroad, just off the road to Bethlehem), the middle classes; Rehabiah (Ratisbonne), the wealthy; and Romemah (around the Allenby Memorial), the millionaires. Then we ascended through many windings to the Christian and Arab village, Ain Karim, the supposed birthplace of John the Baptist, with its houses perched on the mountain slopes. We passed Kesla, the biblical Chesalon, on the boundary between Judah and Benjamin, and in getting to it the hoofs of our horses must have trodden the mountain which in the book of Joshua is called Seir, or possibly Sair, the hairy, that is, wooded; but though at present it bears no trace of a wood. What was left of woods in this whole region, even within the memory of the most recent settlers, was cut down by the Turks and their Teuton allies during the World War.

We were still high up in the mountains of Judah; but gradually we descended, on toward the Low Lands, crossing and recrossing the scenes of mighty battles between the Israelites and the Philistines, the ground where Sampson performed his feats before he was robbed of his strength by the treacherous Delilah. At Artuf we crossed the railroad; here we watered our horses, after fetching a Jewish lad from the colony near-by. The Jewish settlers date from 1895 and hail from Bulgaria; the boy seemed to be more at home in the Bulgarian dialect than in Hebrew speech, and his intelligence was by no means of the highest. After galloping (the reader will please commiserate with me) across country and long after sunset, past pits and open cisterns, we reached our first camping station; we had two tents; I slept on a field bed, the rest on mattresses spread on the ground—and we all were glad, after our supper, to get a much needed rest, on the outskirts of the Arab village Kezazeh. The Arab villages are everywhere unmistakable: poorly constructed adobe dwellings with thatched roofs. The cistern is outside the village and men, women and children go there at all hours of the day to fetch water, as in the hoary age when Rebecca went forth with a pitcher across her shoulder.

ON the second day our leader was merciful and we rode in a more leisurely manner. We halted for a half hour to inspect a *tell* (mound) which Dr. Albright believes to belong to the bib-

lical period; we collected odds and ends of broken pottery of Philistine make and bits of flint artefacts (made by the hands of man). In the late afternoon we reached the town of Mejdel where we camped for the night. As we passed through the town, we saw its bazaar and its primitive shops; in the morning we watched the native weavers working in the open air. The inhabitants are all Arabs, and the Jewish members of our party were warned to refrain from singing the Zionist hymn (*Ha-tikwah*) for fear of engendering fanaticism. The prevailing attitude among thoughtful people is to give as little cause for interracial conflict as possible. Thus the anniversary of the Balfour Declaration was observed very quietly by the Jews; one did not wish to throw a match into the powder. For there is an Arab opposition fostered quite in the open, in the assemblies and in the press, and again in the dark, by sinister forces. Nobody among the Jews wants a renewal of the bloody riots of a few years ago. Just now Jerusalem is amused by the case against the *Doar Hayom*. It was the misfortune of the editor to have been away; the scribbler, it is agreed by unprejudiced minds, meant no offence, he simply reiterated an old jest. It was a case of bad taste and, in the conditions that obtain, a tactical blunder. So both editor and writer have been fined, the one lightly, the other more heavily. Let us hope that the lesson will be taken to heart by all the religious bodies in the land. There must be give and take between the various communities; the bellicose and angry spirit must give way to mutual forbearance.

Of course, the days are past when a Jew had to slink in the streets, going to the other side when an Arab was encountered. The Jew has a right to walk with head erect; but he need not become provocative. It is a healthy sign that the majority of Jews are learning to repress themselves—it is political wisdom, and therein lies the guarantee of future well-being. A great creative process is going on here; it is almost a creation out of nothing. Someone asked Dr. Weizmann on his recent visit here whether he was doing anything in his own line, chemistry. I forestalled his answer by saying: "Oh, no, the doctor's specialty now is alchemy—creating something out of nothing." The difficulties are untold; the task is gigantic; the means are paltry; but something, nevertheless, is happening, slowly, surely, inevitably.

The Anti-Semitic Twins

(Dr. Heller Discusses the Brothers Tharaud—
Continued from page 166)

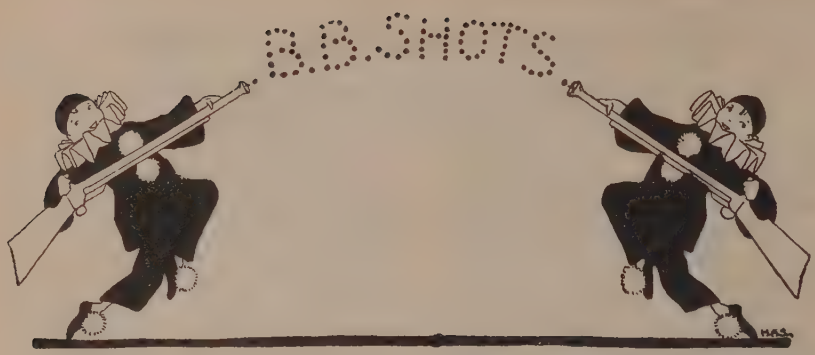
large (in Buda-Pesth 54 out of 386, in Satoral Jaujhely 14 out of 46, in Hatvan 3 out of 13, in Gyoma 3 out of 12), that, similarly, among the people promiscuously executed on Szamuely's excursions to country districts, the number of Jewish victims was considerable? And why not one syllable of condemnation for the White Terror which, in its blind rage, murdered and drowned hundreds of Jews who were altogether innocent of co-operation, or even connection with the communist tyranny?

A finished style, a succession of vivid pictures; a bold, sure touch may delight the casual reader, looking for entertainment; the man of wholesome instincts will turn with loathing from the leering malice, the persistent distortion with which an irrepressible odium envenoms everything Jewish. The Hungarian peasant is "one of the noblest in the world whose very faults are amiable, his virtues delightful;" the Jew, on the contrary, is the conqueror who graduates from the "wild Galician" into a millionaire, journalist or possessor of some other position of power. As for the "wild Galician" whom one encounters so often in these pages, it is amusing to recall that in the Jerusalem volume we are entertained with an experience of one of the twins who, while visiting the synagogue in a Galician town on the Feast of Rejoicing over the Law, was mistaken for a Jew and handed a scroll with which he joined the procession; so much for the looks of the "wild Galician," whose physiognomy Christian writers like Elise Orzesko and Jewish authors like Karl Emil Franzos paint in far different colors.

THERE is a brief account of the Hungarian communism in another French book, of more recent date: André de Hevesy's "L'Agonie d'un Empire" (1923). The account, like the whole book, bears the imprint of a calm mind, of courteous, temperate methods. Where the Tharauds speak of a Jew as "a washer of corpses" (not a dishonorable task under the Jewish ritual), Hevesy refers to "a humble office in the employment of the community." He informs us that "the better element of the Bolshevist army were of patriots who, even under the red flag, felt they were fighting for their fatherland." One looks in vain, in these sober pages, for any pillorying of the Jews; even the well-meaning, but impotent Karolyi, who was the means of unchaining the Bolshevist explosion, is treated with fairness.

For another contrast illustrative of fair dealing one might go to the Escherich-Hefte (nos. 1, 2, 4, 6, 7, 8), published by the well-known Dr. G. Escherich for whom the Orgesch was named: "Der Kommunismus in München" (Munich, 1921). In Bavaria, too, Jews were the leaders, Jews, it is true, of a higher grade of intellect and character, as may be expected from Western culture. It must also be borne in mind that Eisner, Landauer, Jaffé were far from indulging in the promiscuous bloodshed of Kun and Szamuely and opened no floodgates of pillage for a foreign invader. In these six pamphlets, however, there is not a single suggestion of trying to fasten the responsibility upon the Jews as a whole; the Jewish leaders themselves are treated with respect; their sincerity is acknowledged, even when their viewpoints are condemned. Escherich and his friends are leagues away from soiling their pages with reminders, out of old Ammianus Marcellinus, of the nasty legend of "foetor Judaicus," as the Tharauds do (p. 41).

The latest performance of the anti-Semitic twins that has come under notice has been a letter (Paris *Figaro*, Aug. 6) on the De Haan assassination in Jerusalem. They could not resist so rare an opportunity to stir up trouble. It was, to them, of course, a "political assassination, the first political crime of Zionism." De Haan had, according to them, received letters from the Black Hand, a secret association of Russian Jews, the newest birth of the anti-Semitic fancy. Crocodile tears are shed over the "old Jewish ideal," as embodied in De Haan; the closing sentence carries a poorly veiled threat: "The murder of Israel De Haan might start, in Palestine, an era of terror in which the Jews would have nothing to gain." To the honor of the Paris press, be it recorded, there was not the faintest echo to this provocation; it met, in the press of standing, with the deadly silence it deserved.



THE B'nai B'rith believes in co-operation. The editors of the B'NAI B'RITH MAGAZINE *advocate a policy of write-it-yourself. In this regard their convictions have been strengthened by the success of the Cross Word Puzzle Contest in which the members of the B'nai B'rith family eagerly designed-it-themselves and are now about to have the fun of solving it. Encouraged by the large response in the way of puzzles the editors have decided to turn over another department of the magazine to the readers. From now on the B. B. Shots are yours. Get out your B. B. shot-guns and take aim. The person who submits the best joke or anecdote that is brought down each month will be awarded a prize of the neatest little Menorah you ever wore. There will be consolation prizes as well, and the most amusing stories will be published as space permits. Address all communications in reference to this column to the Contest Editor,* B'NAI B'RITH MAGAZINE, *7 South Dearborn Street, Chicago, Ill.*

Teacher—What is an engineer?"
Willie—Man who runs an engine.
Teacher—Correct. And a pioneer?
Willie—Man that tunes a piano.

—*Chicago Journal.*

—B—B—

Self-Control

She—Before we were married you called me an angel.
He—I know it.
"But now you don't call me anything."
"That shows my self-control."—*Londo Opinion.*

—B—B—

The lost motorist stopped his car and hailed a boy working in a nearby field.

"Hey, kid!" he shouted.

"Hell no, you dumb city slicker," replied the boy, "them's parsnips."

—*San Francisco Jewish Times.*

—B—B—

A benchwarmer in the Kibercharny was solemnly assuring his audience: "After all, never to be born is the best for mortal man."

"Certainly," the Ghetto poet cried. "But how many men do you know who have had the good luck never to have been born?"

—B—B—

"Ha, Baron Flagg-Rush, you're coming to our affair tonight, aren't you?"

"Don't see how I can, Mrs. Goitre. You see we've got a case of diphtheria in the house."

"Well, bring it along, Baron, we'll drink anything!"

—Brown *Jug.*

—B—B—

An ailing Schnorrer called on the town dignitary for help. He said: "Rev. Mordechai, I need a couple thousand rubles to go to Switzerland for my health."

"But can't you find a less expensive place to go to?" queried the philanthropist.

"Lots of places. But I want the best. Nothing is too good for my health."

—B—B—

His Job

An American friend just over from the States dropped in to the *Passing Show* office with the latest joke on the American passion for standardization. A man was being questioned by an employer on his suitability for a fairly important job as a mechanic.

"But," said the employer, "are you an all-around man — a thoroughly trained mechanic?"

"Oh, yes," the man assured him; "for six years I had experience at the Ford works."

"And what did you do there all that time?"

"Well," said the man, "I screwed on nut 467."

—*The Passing Show (London).*

—B—B—

A miser once dreamed he had given away
Some bread to a beggar he'd met in the day.
He woke with a start and solemnly swore
That as long as he lived he would slumber no more.

—*Translated from the Hebrew of Ben Zed.*

—B—B—

Made Clear

Professor—What is density?

Sweet Young Thing—I don't know how to define it, but I can give an illustration of it.

Professor—Sit down, the illustration is good.

—*Chicago Tribune.*

—B—B—

"AS SHE IS WROTE"

The Manchester Guardian reprints a circular letter received in England from a German firm in Dusseldorf. The advertiser has written in what somebody in Germany obviously thought was English:

Very important! Concerning your export!

Beeing exporter we herewith bend your attention on our lifting-appliances, type "GeHaco."

On the enclosed pamphlet you find registered in five languages those lifting appliances, in which delivery we are specialists.

Having a fabrication improved precise and through the effort to make permanently corrections, interesting our custom; our lifting-appliances guarantee for a product of quality newest construction and a praise worthy purchase.

Ask please for our newest general catalog and send us your special-demands. We are convinced, that you came down by us by requirement in lifting-appliances, giving us a prooforder your shall be remain our duration buyer.

We dont omit, to say you, that we bring a new patent on the market in any weeks our

hydraulic autojack, type "GeHaco"

which place in the shadow all the other things through his performances comforts, safety activity and handy construction. Prospects for this you shall become in a short time.

Dont put this letter at the side but note it in your register of purchase.

Most respectfulley

—B—B—

He Was an Expert

A Jewish beggar came to a Rothschild of Frankfort and demanded rather peremptorily a gift.

"My dear man," reprimanded the baron, "that is not the proper way to ask for help."

"Herr Baron," replied the supplicant unabashed, "schnorrer, I understand better than you."

—B—B—

The reformer who is always seeing dirt should clean his own glasses.

—*Judge.*

—B—B—

Wise Boy

Mother—If you wanted to go fishing why didn't you come and ask me first?

Johnny—Because I wanted to go fishing. E. F.

—*Chicago Tribune.*

—B—B—

B'NAI B'RITH MAGAZINE SUPPLEMENT

FEBRUARY, 1925

A Joint B'nai B'rith-Christian Program for Tolerance

"PEACE on earth, good will to men" is a Christian phrase, but it is no less a Jewish ideal and has always been one of the aims of the B'nai B'rith. Since the Order was founded eighty-two years ago it has endeavored to promote harmony among Jews and between Jews and non-Jews. The Anti-Defamation League has worked out a very definite program designed specifically to achieve this end. It is, therefore, exceedingly gratifying to find another group, a Christian organization, proposing to co-operate and presenting far-reaching plans for establishing mutual understanding and sympathy between Jews and non-Jews.

These plans, begun by the Federal Council of Churches of Christ in America, were presented last month to the Executive Committee of the B'nai B'rith and the Governing Board of the Anti-Defamation League by Rev. John W. Herring, executive secretary to the Council's Committee on Good Will Between Jews and Christians. In addressing the Executive Committee of the Order, Mr. Herring said:

"The Federal Council, in establishing the Committee on Good Will Between Jews and Christians, is taking a step which springs from the dual conviction: first, that great positive gains will accrue to our common spiritual life through fraternal co-operation and mutual understanding; second, that the spiritual integrity of Christianity demands a supreme effort to wipe out the centuries' old crime of intolerance.

"A faith divided against itself by an intensive doctrine of brotherhood and an exclusive practice cannot stand. No church that preaches fraternity and practices the opposite can or should endure. We are of the faith that children who own a common Father can and must labor side by side as brothers if civilization is to go forward."

SINCE the work proposed by the committee was exactly in line with the fundamental principles of the B'nai B'rith, both bodies of the Order heartily endorsed them.

THE article presented here tells of the action taken at its annual meeting on January 12 by the Executive Committee of the B'nai B'rith in response to a request for co-operation by the Committee on Good Will between Jews and Christians of the Federal Council of Churches of Christ in America. The Federal Council is a national organization constituted by twenty-eight Protestant denominations representing more than twenty million congregants for the purpose of expressing their common voice and uniting them in co-operative activities. The officers and directors are prominent churchmen of America. Among those who represent the Committee on Good Will between Jews and Christians are: the Rev. Dr. Alfred Williams Anthony; Rev. John W. Herring; Rev. Dr. Sidney L. Gulick, secretary of the Commission on International Justice and Good Will; Rev. Dr. Henry A. Atkinson general secretary of the Church Peace Union; Bishop Arthur S. Lloyd; Rev. Dr. Ozora S. Davis, of the Chicago Theological Seminary; Rev. Samuel McCrea Cavert, general secretary of the Federal Council of Churches.

"Organizations whose members are masked, oathbound and unknown and whose activities have the effect of arousing religious prejudices and racial antipathy violate the fundamental principles and ideals of our country and of religion and merit our condemnation," runs the statement issued by a joint conference of the committees of the Federal Council and the Central Conference of American Rabbis and endorsed by the Executive Committee of the Order. The anti-toxin with which these masked dangers are to be fought is largely educational. The media to be employed are the press, the lecture platform and the schools. Although only the main outline of the program has been worked out, it is most impressive in its scope and gives promise of accomplishing untold good. Both the Executive Committee of the B'nai B'rith and the Governing Board of the Anti-Defamation League were in absolute accord with the proposals made by Mr. Herring and agreed to work with the Federal Council in planning and carrying out the details.

A JOINT statement of the Council, the Rabbinical Committee and the B'nai B'rith says: "We of the Federal Council of the Churches of Christ in America, and the Central Conference of American Rabbis, as represented in a joint session of their respective Committees on Good Will between Jews and Christians, and the Governing Board of the Anti-Defamation League of the B'nai B'rith realizing the necessity for a truer interpretation of Americanism and religion, and in order to advance both on the highest plane of good will and fellowship, herewith declare:

1. The purpose of our committees is to promote mutual understanding and good will in the place of suspicion and ill will in the entire range of our inter-religious and social relationships.

2. Because of our mutual respect for the integrity of each other's religion and our desire that each faith shall enjoy the fullest opportunity for its development and enrichment, these committees have no proselytizing purpose.

3. We endorse the statement of the Federal Council of the Churches of Christ in America, made by its Administrative Committee in its resolution of September 22, 1922, declaring that the 'rise of organizations whose members are masked, oathbound and unknown and whose activities have the effect of arousing religious prejudices and racial antipathies, is fraught with grave consequences to the Church and to society at large.' To this statement we add our conviction that such organizations violate the fundamental principles and ideals of our country and of religion, and merit our condemnation.

4. We realize further that we best reveal our fellowship by practical co-operation in common tasks, and it is our endeavor to formulate a program by which to realize the high purposes and noble endeavors of mutual good will and helpfulness."

A more detailed outline of the proposed movement was presented by Mr. Herring to the Governing Board of Anti-Defamation League and accepted in principle. This includes, among other things an exchange of contributions between Jewish and Christian journals. The B'NAI B'RITH MAGAZINE, of course, will be an effective medium in this connection; indeed certain articles which have been published there have already been requested by the committee for reprinting in Christian denominational papers. General articles will be prepared also for secular periodicals and news items will be sent out generally. Local committees will keep themselves informed as to the attitude of the newspapers and will answer false reports and endeavor to correct them.

Speakers will be sent to address religious conferences, student assemblies, teachers' groups and various other organizations. One of the most important details of the program is the plan for exchange professorates between Christian and Jewish theological schools. This part of the plan is already being perfected.

International contacts will be established. Along this line correspondence is already under way with several similar movements in England.

In any event it is important to enlist youth, and to this end the committee plans to seek the co-operation of college groups throughout the country. The co-operation also of many other lay groups will be solicited, notably the Midwest Council for Social Discussion, with headquarters in Chicago, to which Mr. Herring is giving part of his time as a companion effort and which will provide opportunities for the development of common tasks on the part of Christians and Jews.

The Independent Order of B'nai B'rith in the Orient

By David Yellin

FOR several centuries the Jews in the Orient were in a lethargic state, being under the rule of the Turkish government, whose despotic sultans were afraid of any progressive movement. The Jews followed the example of their fellow-countrymen and gradually withdrew their connections with the outer world and concentrated on their petty local affairs. As time went on they lost all understanding of work of general interest and of the creation of public institutions. There was no cultural movement, no connection, even, between one community and another; each community worked for itself, when it worked at all. Of the brilliant culture which the Jews brought from Spain, almost nothing has been left, and except for religious literature, there was no trace of literary creation. The opening of modern schools about fifty years ago by the Alliance Israelite Universelle of Paris, brought a little improvement in material conditions, but hardly anything in the spiritual life. The new superficial French spirit only lessened the religious strength among the new generation without granting them real spiritual reformative progress.

This part of Jewry waited, really, for the revelation of a new force which could awaken it from its lethargy, bring about an understanding of public interests, a strong bond between the different communities and more initiative for undertaking philanthropic and cultural work in the different communities. What was most useful for such a work, was the penetration of the Independent Order of B'nai B'rith into those communities through the Palestine lodges and especially the Yeruschalayim Lodge of Jerusalem. The character of the Order, the admission of members only by vote, the special signs known only to the brothers, proved very attractive to the Oriental imagination. Real enthusiasm was aroused; and the orders given by this organization have been followed literally.

The first two lodges of the Order in the Orient were established in Egypt, but full activities and the growth of the Order in the East began only after the foundation of the Yeruschalayim Lodge in the year 1888. The members of this first lodge in Palestine hoped not only to encourage the foundation of new philanthropic and cultural institutions in Jerusalem and Palestine itself, but also (and this was their main purpose) to influence the Order to do constructive work in Palestine and to introduce in the different lodges of the world the idea that every Jew must participate in the work of settling the Jews in the land of their ancestors. Besides this, the members in Jerusalem have undertaken, since the inception of their lodge, to multiply the number of lodges in Palestine and also to create new lodges in different centers of Jewry in the Orient, in order to bring new Jewish life to those places where the ideals of Judaism have been thoroughly forgotten and to bring the Oriental Jewry, on one hand, into connection with modern aspirations and broader views, and, on the other hand, to spread the feeling in the different communities that they should form a unified Jewry if they wished to work for a common and general cause.

The creation of the different lodges in Palestine has been a blessing for our cause, as they have interested all members in improvements in the communal life. The spirit of real fraternity was felt by every member, and in this way the lodges could by their co-operation effect many useful results in addition to the creation of new institutions, thus bringing more activity in the community itself.

Instead of having self-appointed leaders in the several communities, which was formerly the rule, elections have now been instituted. In some other places, as in Jaffa, all the different Jewish denominational communities have been concentrated into one community, with no difference between Ashkenazic or Sephardic, or any other nationalistic community.

Yeruschalayim Lodge has founded the Jewish National Library in Jerusalem, where there are now more than 80,000 volumes, the major portion of which are Hebraic and Judaic. This lodge has also founded a Jewish agricultural colony near Jerusalem in Motza, which is now in prosperous condition. The Jaffa Lodge has founded the Jewish Library called "Shaare Zion" and the Jewish Hospital of the same name, which is the name of the lodge itself. Other lodges have been created in Saffed, Tiberias, the Colony Sicron Jacob, and recently in Haifa and in the Colony Hedera. The first lodge instituted outside of Palestine was the one in Beirut. Other lodges in Smyrna and also in different cities of Bulgaria have been organized by the Yeruschalayim Lodge. The reports received from all those lodges have shown how much life they have brought into all those communities which had been thoroughly indifferent to all Jewish concerns.

It was always the aspiration of the Palestine Lodges to become a District Grand Lodge, and it was in this spirit that they have created those lodges in the Orient, but political causes have hindered the realization of such aspirations. Under the regime of the Turkish government, the institution of such a Grand Lodge with headquarters in Palestine would awake the suspicion on the part of the government that the Jews in Palestine wished to unite the whole of Oriental Jewry for the fulfillment of their aspirations in Palestine which were counter to the interests of the government. It is for this reason that, when the first District Grand Lodge (No. 11) of the Order in the Orient was created, headquarters were established far from Palestine, in Constantinople. It is only since the English Government has assumed charge as Mandatory Power over Palestine and all the most powerful governments have agreed to the Balfour Declaration in the upbuilding of a National Home for the Jews in Palestine, and the Jews of the whole Orient can be urged to assist in the upbuilding of Palestine, that our beloved Order, through its Executive Committee, has agreed to grant the lodges in Palestine their own District Grand Lodge (No. 14).

Through the establishment of this District Grand Lodge the different lodges in Palestine are now able to work harmoniously in the interests of the Order in Palestine and to spread through the whole Order the idea of helping the work of our national revival. As a District Grand Lodge, they will be more able to found new lodges throughout the Orient, to be always in contact with them and to animate in them a spirit of awakening.

True to the principles of its first founders, the Yeruschalayim Lodge has tried, under the new conditions concerning the reconstruction of Palestine as a Jewish National Home, to interest the Order as such in participating in this great scheme. We in Palestine are all glad to see that the endeavors of the Yeruschalayim Lodge have been crowned with success by the resolution taken and carried out by the Executive Committee of the Order, according to the wish and express desire of our beloved honorable President Adolf Kraus, to create a fund of $250,000 for loans for the creation of a Garden City near Jerusalem. The commemoration of the seventy-fifth birthday of the head of the Order could not be celebrated in a finer and nobler manner than this.

Adolph Kraus, like the noble Sir Moses Montefiore on his one hundredth birthday, has found as the best souvenir for his life work, the interest of his friends and admirers in the work of erecting a most visible monument in his honor by helping to build a Jewish city in the revived Erez Israel. This monument, raised on the Mount of Zion, will show all citizens and visitors of Palestine that the B'nai B'rith Order attaches importance to the saying of God to our first ancestor: "Go to the land; I shall show you and be a blessing."

Speakers at B'nai B'rith Meetings

DISTRICT GRAND LODGE NO. 1.

Montreal, Quebec, Mount Royal Lodge: At the Channukah dinner, addresses were delivered by two rabbis, Brother H. Abramowitz and Rabbi J. Berger.

LOWELL, MASS., LOWELL LODGE:

At the social meeting of the lodge on December 16, Professor Harry Wolfson of Harvard University delivered a lecture on the history of Jewish customs and traditions. Other speakers during the year were Attorney General Lewis Goldberg of Boston, Wilfred Feiga, president of the lodge, and Louis Fabricant.

DISTRICT GRAND LODGE NO. 2.

Cincinati, Ohio, Cincinnati Lodge: On December 22 Brother Samuel I. Lipp, a past present of the lodge and one of the only two Jewish members of the Ohio legislature, addressed the lodge on the proposed Bible reading bill which is coming before the legislature. At the same meeting Brother Alfred M. Cohen spoke on the B'nai B'rith Hillel Foundation work.

Denver, Colo., Denver Lodge: Hon. Harvey Riddel delivered an address on "The Development of Our Constitution" at the meeting of December 14.

DISTRICT GRAND LODGE NO. 3.

Huntington, W. Va., Huntington Lodge: "Facts and Fictions of the American Jew" was the subject of an address by Rabbi Joseph Rauch, of Louisville, Ky., on January 7.

DISTRICT GRAND LODGE NO. 4.

Bakersfield, Cal., Bakersfield, Lodge: The meeting of December 8 was addressed by Brother Richard E. Gutstadt, executive director of District Grand Lodge No. 4.

DISTRICT GRAND LODGE NO. 4.

San Francisco, Cal., San Francisco Lodge: Dr. Louis I. Newman discussed "The Jewish Revival" at the public initiation on December 15.

DISTRICT GRAND LODGE NO. 7.

Donaldsville, La., Ascension Lodge: The speaker on November 16 was Rabbi W. E. Barasle whose subject was "The Fundamental Principals of the Sons of the Covenant."

Broadcasting the B'nai B'rith

"AT different periods I have had very close and loyal Jewish friends, but of the part the Jews played in American history my knowledge, to say the least, was murky, and of the benevolent work of the B'nai B'rith I knew positively nothing," writes one of the non-Jews who listened in on the radio program broadcast by Omaha Lodge from station WOAW, Omaha, Nebraska, on December 15. "I wish to emphasize," the letter states, "the genuine delight which the talk of Mr. Samuel J. Leon on the benevolent and research work of the society afforded me. It was indeed enlightening and I am glad to know what I learned through his interesting discourse."

That is only one of hundreds of messages of congratulation on the success of the lodge's program. Post cards, letters and telegrams conveyed the great enthusiasm with which the program was received. These messages came from Canada and the New England states as well as Nebraska's neighbors in the middle west.

The program consisted of selections by the B'nai B'rith Orchestra and talks on the B'nai B'rith by Samuel J. Leon, first vice-president of District Grand Lodge No. 6, and on the Denver Hospital by Harry H. Lapidus, chairman of the campaign in District No. 6 for the erection of a B'nai B'rith Infirmary Building at the National Jewish Hospital for Consumptives in Denver.

Among the letters commending the program was one which ran: "We were highly entertained last evening with the music by the B'nai B'rith Orchestra and more than pleased with the talk on the hospital in Denver. The Jews may not believe that Jesus is the Savior or the Christ, but they are certainly following his teachings in this work. Truly it is a wonderful work and worthy of all commendation. Thank you (the broadcasting station) and them."

The text of the two addresses follows:

Samuel J. Leon

EIGHTY-TWO years ago in the city of New York, there came into existence the Independent Order of B'nai B'rith. To most people the thought of a national Jewish organization in our country at such an early date might be somewhat of a surprise due to the fact that our people are regarded as recent immigrants rather than as pioneers. I might inform those who entertain this thought that since the discovery and colonization of the American Continent, Jewish people have been here in appreciable numbers and have fought, sacrificed and died to safeguard for their descendants this great heritage of freedom. In the early days they were not granted citizenship but Asser Levy, a resident of New Amsterdam, in 1665 appealed to the Dutch West Indies Co. for permission to assume the duties and obligations of citizenship. After two years this was granted and since that time we have received equal rights and have shared equal burdens with our fellow-citizens. During the War of the Revolution such Jews as Haym Salomon and Isaac Morris were among those conspicuous in the battle for freedom. Also Col. David Franks, who was the marshall in charge of Washington's inaugural parade, Col. Solomon Busch of Pennsylvania, Dr. Phillip Moses Russel, who was with Washington at Valley Forge, Major Benjamin Nones, of Philadelphia, Capt. Jacob DeLeon of Charleston; Capt. Jacob DeLamotta and many others. The pages of America's history are filled with Jewish heroes who, side by side with their neighbors, developed this mighty nation. I only mention this briefly that you may know that in proportion to our population we have had our share in the pioneering of this great republic. Seven thousand five hundred Jewish soldiers fought in the Civil War. Love of their country and devotion to its ideals moved our fathers to enlist in her defense. The Independent Order of B'nai B'rith, by informing its membership of these facts and by exhorting them to even a greater devotion to our country and its ideals, is performing its service of Americanization and patriotism.

Another service rendered by our Order is that of bringing to the Jewish people in concrete form the message that "I am my brother's keeper." Homes for the aged, hospitals and orphan homes have been fostered and are maintained by our Order in various parts of the country. These institutions, doing God's work in caring for the sick and the unfortunate, are being maintained almost entirely by our people, for the good of humanity. Mr. Lapidus, who follows me, will go into more detail about this phase of our Order's work; so I merely refer in passing to this second service which our Order is rendering, that of helping those who cannot help themselves.

And still another service of our Order is the work of the Anti-Defamation League. This branch of our Order had its beginning in the desire to do something that might tend to improve the relationship between people of different creed, race or color, by eliminating from publications, from the stage and from human conduct generally, as far as possible, those slighting references and innuendos which had for their result the fanning of the flames of prejudice. This league has labored incessantly and after years of toil has succeeded in a large measure in eradicating this evil. The results of this work will be noticeable in future years, and if the Independent Order of B'nai B'rith, through its Anti-Defamation League, can create a better feeling between people of different creeds, color or race by instilling into their hearts a tolerance towards each other and a realization that truth is not a chattel that can be bought, sold or bartered (for what is truth to one man may not be truth to another) and that each man should have toward his fellowman a regard for his rights of conscience and free thought, then we can truthfully say that the Independent Order of B'nai B'rith has performed its mission.

Harry H. Lapidus

IN 1892 the suffering and pitiable condition of the poor consumptives who came to Denver without funds in search of health made its appeal to the community of Denver, and the idea was conceived of a national institution for the care of these poor unfortunates from all parts of the country. The idea met with ready response and funds were partially subscribed for a building. Unfortunately, the great financial panic of 1892 created a condition that made it impossible to go on and the opening of the institution was delayed for seven years until, in 1899, our noble Order, the Independent Order of B'nai B'rith, came forward and provided the necessary funds to open the National Jewish Hospital for Consumptives to the tubercular sufferers of the United States.

From one small building the hospital grew until now there are twelve

buildings, including a nose and throat department, a dental division, an industrial school (where classes are conducted for men, women and children in Americanization and citizenship so as to enable the patients who are foreigners to learn of American ideals and American institutions), a dining room and a kosher kitchen, a home for nurses, and most important of all, a research department. No work of the institution is more important than this last mentioned branch. This department has for its ultimate aim the discovery of a cure for the white plague. It has been experimenting with animals for some time, including among them the dog, rabbit, guinea pig, and so forth. At present, experiments with monkeys are being made, and these more nearly approximate experiments with the human being than any that have been made thus far. Most unfortunately the facilities for our research work are very limited. The department lacks sufficient room, instruments and subjects upon which this experimental work must be done. The doctors feel that, although remarkable progress has been made, they could obtain much better results with added financial support and adequate facilities in this work.

The newest department of the Hospital is the Children's Pavillion which is devoted to preventive work for children. This endeavor stands as a shining star in the heavens of human achievement. It is heartrending to see little waifs, with no chance to choose their circumstances in life, their bodies wasted away, suffering the tortures that come with this dread disease; their cheeks hollow, their eyes sunken and the last gleam of hope gone from their childish souls; some of them crippled, carried to the Hospital on stretchers, some of them limping on crutches, long-faced and unhappy, think the world has turned against them. And then after their treatment it is inspiring to see how these same children are returned to their homes, normal boys and girls, their bodies built up, their minds brightened and given the fair chance in life which is the right of every child.

WHEN I tell you that the Children's Pavillion has never had an epidemic of contagious disease, that at one time there were three thousand cases of measles in Denver, and not one in the National Jewish Hospital for Consumptives Children's Pavillion, you will appreciate how carefully the children are guarded. In the five years' history of this building there has not been a single death among the children. Surely this is a record of unqualified accomplishment of which we may well be proud.

The white plague is without question one of the most ravaging diseases with which people are confronted. There are more than a million persons in the United States afflicted with it. Approximately 160,000 people in the United States died from it in the year 1923. In other words, more people died in this country last year from this disease than were killed on the American side during the recent World War. One death out of every ten is from tuberculosis. This disease respects neither race nor creed, rich nor poor, young nor old; it is not a hereditary disease but is communicative and strikes all alike. The curing of a consumptive means not only a saving of his or her life, but a saving of the lives of hundreds and perhaps thousands who otherwise might come in contact with a person suffering from the disease. Seventy-three per cent of those who are afflicted with tuberculosis are under the age of thirty-five. The disease takes them in the prime of life when they should be of most use to themselves, their families and society. In the twenty-five years of existence of the National Jewish Hospital for Consumptives, it has restored to health over five thousand people and has given not only a chance to live but a more hopeful outlook upon the future. In this connection, it is gratifying to know that during the same twenty-five years, when over 5,000 people have been cared for, only 254 have died in this institution, which is an average of approximately ten each year. This number of deaths includes those of such as have come there too far advanced for the hospital to save them and also takes in a great "flu" epidemic that swept the country several years ago.

The National Jewish Hospital for Consumptives is performing a real service for humanity. It has adopted for its motto "None may enter who can pay, and none can pay who enter." It is the pioneer free consumptive institution in the world. It is the first and only free, non-sectarian consumptive hospital in the world admitting men, women and children of all creeds and races, and having a research department. Although supported by funds almost entirely contributed by the Jews of America, it makes no distinction in admitting the poor victims of tuberculosis who appeal for admittance. It recognizes its privilege and its duty in serving humanity.

EVERY other known human affliction, such as typhoid, cancer, and so forth, has been checked by the discoveries and research of the medical world; up to the present moment the white plague is the only disease that remains a mystery to the unceasing efforts of medical science. Our research department has discovered and demonstrated that carbonic acid is a deadly poison to the tubercle germ. This is the first time that a substance which is a deadly poison to the germ of tuberculosis has been found. This tremendous discovery promises to revolutionize our study of tuberculosis and to open up new and virgin fields of knowledge. Daily, the National Jewish Hospital for Consumptives is receiving inquiries about this discovery. But we are only at the beginning of the problem, for carbonic acid is also harmful and has a deadly effect upon the human body. Consequently, the problem now confronting our research department is how to introduce carbonic acid into the lungs to destroy the tubercle bacilli without at the same time destroying the patient. Our research staff feels reasonably sure that with added facilities and more funds it could solve this problem and find a cure for tuberculosis. If such a discovery should be made, and it is altogether possible, it would be the greatest achievement for the benefit of humanity in the twentieth century, surpassing in its service to the afflicted tubercular all that has been accomplished in the history of the human race.

At the present time we have 154 men, women and children on our waiting list. They are begging and clamoring for admittance into the National Jewish Hospital for Consumptives. All they ask for is a chance to live. They do not ask us to share with them our luxuries, our comfortable homes, or our fineries. They see only torture and death staring them in the face, and all through no fault of their own. These unfortunate victims have as much right to live as you and I. It is only by chance that they are the victims and not we.

The Independent Order of B'nai B'rith, ever alert, ever recognizing its duty to mankind, and ever ready to respond to the cry of the widow, the orphan and the suffering, realizing its responsibility for the opening of the

institution, has now undertaken to erect a much needed infirmary building. Districts No. 6 and 2 of this Order, consisting of fifteen middle-western states, have undertaken the task of raising a fund of $350,000 for this purpose. This building will enable the National Jewish Hospital to extend its humanitarian work to the unfortunate men, women and children who now crowd its waiting list, pleading and praying for the day when they may be admitted. The new Infirmary Building will give the hospital enlarged quarters for its research department where a corps of experts can constantly be at work trying to find a cure for tuberculosis. The Infirmary Building will be a perpetual monument to the philanthropy of the generous men and women who are making its erection possible. The I. O. B. B. is justly proud of the work of the National Jewish Hospital, its child. It is carrying out its avowed program of alleviating suffering and misery among the people of all creeds and all faiths, through the instrumentality of such institutions as the National Jewish Hospital for Consumptives of Denver, Colorado, a B'nai B'rith Institution.

Meeting in District No. 1

THE General Committee of District Grand Lodge No. 1 transacted important business at the meeting held December 20 in New York City.

The Committee on Finance, represented by the chairman, Brother Louis W. Osterweis, reported that there was a balance of $9,512.08 in the treasury. The Committee on Endowment Reserve Fund reported that one unpaid case in the amount of $600 had been presented. It was stated by the Committee on Mortgages that $1,114.50 had been received during the month as interest on mortgages held by the District.

In connection with the lack of activity on the part of the Intellectual Advancement Committee, President Fabricant stated that he had sent the programs of meetings received from the secretary of District No. 6 to the chairman of the Intellectual Advancement Committee, urging him to inaugurate a similar system in District No. 1. Since no reply to the President's letter had been received, it was the unanimous opinion of the General Committee that the chairman be asked to begin activities immediately along the lines suggested.

Brother Charles Hartman announced that a meeting of the Executive Committee of the Order would be held in Chicago on January 12. Since the President of District No. 1 could not accompany Brother Hartman to this meeting, Brother Joseph H. Ullman was appointed to take his place.

Brother Joshua Kantrowitz, president of the Board of Governors of the Home, reported that the affairs of that institution were in excellent condition. Thanksgiving Day was made pleasant by a dinner given by Brother and Mrs. Kantrowitz for the old people at the Home. The Board of Governors and the Directors of the Ladies Auxiliary Society were invited, and the Entertainment Committee gave an interesting program.

Brother Charles Hartman stated further that at his invitation the Home had been visited by Mr. Cosgrove, superintendent of the Poor House at Welfare Island, and Mrs. Cosgrove. After a thorough inspection Mr. Cosgrove expressed his gratification and pleasure at the splendid appearance of the Home.

All deputies, it was reported, had been sent letters by Brother Nathan E. Goldstein, chairman, urging them to visit all the lodges under their jurisdiction and outlining a plan for increasing the membership.

Since the death of Brother Samuel Fleischman had left a vacancy in the delegation to the Constitution Grand Lodge convention, Brother Horace R. Cohen of Montreal was appointed a delegate.

The secretary submitted a report of the standing of the lodges in the District and was directed to write to the president of each lodge which was in arrears in its payments to the District that under no circumstances would the installation of officers take place until all the arrears were paid up.

The meeting of the committee concluded with reports of official visits to the lodges.

General Committee Meeting, D. G. L. No. 4

THE General Committee of District Grand Lodge No. 4 met on November 25, in Los Angeles. The members present were: Brothers Goldsmith, Aschheim, Golden, Wolff, Meyer, Silverstein, Marshutz and Levey, and Executive Director Gutstadt. Guests at the meeting were: Past Presidents D. S. Hamburger and Sig Lipman, Dr. Maurice Smith, president of Los Angeles Lodge, I. R. Rubin, Dr. S. G. Reynolds, Rabbi Winkler, Brothers Hirsch, Bernstein and Blumberg, and Morris Levy, chairman of the Committee on Finance. In the absence of the three executive officers, Brother Harry K. Wolff presided.

A letter from the president of one of the lodges of the District brought about the discussion of the question of whether or not an expelled member, if re-admitted, is liable to the regular initiation fee. It was decided that such a member, if re-admitted at all, could be admitted only on the basis of new membership, implying, of course, the payment of the regular initiation fee.

A letter from Miss Essie Salomon, Secretary of the Central Committee of Women's Auxiliaries, was read. This letter contained a copy of a resolution adopted at the last session of this committee to the effect that the Federation of Auxiliaries has been a success and deserves "national co-operation and support." It was resolved "that a committee of this convention be appointed to take the necessary steps to interest the Constitution Grand Lodge in the further organization of such Central Committee of Women's Auxiliaries throughout the country, and furthermore that a copy of these resolutions be sent to the Executive Committee of the Constitution Grand

Lodge." The resolution was referred to a committee of three which will report back at the next meeting of the General Committee.

It was moved, seconded and carried that it was the sense of the General Committee that all B'nai B'rith lodges co-operate to the fullest possible extent in all local movements. The Executive Director then presented to the General Committee the seriousness of the unemployment situation in San Francisco. After considerable discussion it was decided that this question should not be handled as a Grand Lodge question but that the matter should be called to the attention of the San Francisco lodges through the Conference which has been organized by the Second Grand Vice-President.

The General Committee was advised of the contents of a letter received from the Jewish Students' Club of the University of California. The letter contained a request that these students be furnished with certain material—mainly Jewish publications which treat of modern Jewish life—for their use. There are at present more than five hundred Jewish students at the university. Fifty of these are interested in the study and discussion of current Jewish matters, but find themselves handicapped by lack of proper material. The Assistant Secretary was instructed to advise the club that a certain amount of literature might be procured by correspondence with the rabbis and that the sum of one hundred dollars would be appropriated from the Library Fund to be administered by the Library Committee. The committee was instructed to investigate the situation and see what would be required and also to communicate with the Library Board of the university to ascertain what would be necessary to have this material placed upon the shelves and reading tables of the library.

Presidents and Secretaries Club

ONE of the newest offshoots of the main body of the B'nai B'rith is the Presidents and Secretaries Club of Chicago, the purpose of which is mutual co-operation and assistance. The club is composed of the presidents and secretaries of the four B'nai B'rith lodges in Chicago and the members of the Central B'nai B'rith Council. The officers are: president, Dr. Martin Ritter, president of David Fish Lodge; secretary, Brother Otto Weiner, secretary of Adolf Kraus Lodge. Meetings are held monthly.

Unique Service In Philanthropy

National Jewish Hospital maintains only school of its kind in the country

A UNIQUE achievement in American Jewish philanthropy has been attained in Denver. Coincident with the New Year, the National Jewish Hospital for Consumptives at Denver achieved a new high mark in its record of service for the sufferers from tuberculosis through the graduation into the high school of its first class of children patients last Saturday.

For four years the National Jewish Hospital has maintained a special children's department for boys and girls who, by reason of heredity, malnutrition, unwholesome environment and other anti-social causes, are predisposed to tuberculosis. Coming to the hospital from all parts of the country, 15, 20 and 25% underweight, these little patients are in Colorado's health-giving climate, through a carefully regulated supervision of food, rest, recreation and education, built up until they have the fighting chance in life that is the right of every child.

In the beautiful Hofheimer Preventorium, thirty-six children are being helped along the road to health and strength. There is no other children's hospital just like this one in the entire country. As is the case with all hospitals maintained or assisted by the Order, its service is national, nonsectarian and free.

Most of the children of the Hofheimer Preventorium are not confined to bed, and for them the hospital established regular grade classes, under the direction of a public school teacher employed by the hospital. The work of the hospital school is recognized by the Denver Public School system as equal to its own, and thus the children at the National Jewish Hospital lose no time from their studies while gaining the much needed pounds of weight and resistance to tuberculosis.

Among its members are a sister and brother from Norfolk, Virginia, whose father died from tuberculosis eight years ago. Another girl from Chicago has two brothers, both of whom are former patients of the National Jewish Hospital, and the oldest of whom is now coming to the hospital regularly for pneumothorax (gas) treatment. This young man is now working in Denver at the profession he learned while at the National Jewish Hospital and is supporting his younger brother and sister.

Newark, New Jersey, sent one of the boy graduates over a year ago. His mother died of tuberculosis when he was three years old and his father is now suffering from the same disease in the advanced stage.

The fifth graduate, a girl from Omaha, has a long history of tuberculosis in her family.

THE five graduates have now spent an average of eighteen months at the hospital, and during this time they have each gained an average of seventeen pounds in weight, with a corresponding gain in strength and vitality. To have seen them and all the other children of the Preventorium present the program of group dances, songs and dramatic numbers which featured the graduation exercises, one found it hard to believe that less than a year ago most of them were spiritless, emaciated ghosts of children, scarcely able to walk unaided.

All the graduates will enroll in the adult educational branches of the Shoenberg School of the hospital, where instructions in bookkeeping, stenography, commercial English and other branches is given the adult patients.

All will remain at the hospital until they are in perfect health and strength. When they leave they will take back with them to their homes and their communities not only strong bodies and educated minds, but intensive knowledge of personal and group health and hygiene, which is a powerful anti-tuberculosis weapon.

Thus, in redeeming these children for the world and making them useful to society, the National Jewish Hospital is erecting one more barrier against the spread of tuberculosis.

B'nai B'rith Cross Word Puzzle Contests

FROM east and the cuckoo's nest cross word puzzles have poured in upon the Puzzle Editor of the B'NAI B'RITH MAGAZINE; that is, they have originated in points scattered from Mississippi to Saskatchewan, from California to New Hampshire. They were submitted by members of the B'nai B'rith, of women's auxiliaries, children of members, and many other readers and subscribers of the magazine. Three very good ones were sent in by a thirteen year old boy.

Many of the designs submitted in the contest represented menorahs, Mogen Davids and other Jewish symbols, and a number included the letters I. O. B. B. and the words "B'nai B'rith," "benevolence," "harmony," and others taken from the ritual of the Order. Probably the most unique puzzle entered in the contest was one whose words formed a sentence exemplifying the principles of the Order.

The task of judging the puzzles was extremely difficult owing to the large number of excellent ones submitted. The prize winning puzzle is printed on the opposite page. The one which received the second prize will appear next month, and others will be published in subsequent issues of the B'NAI B'RITH MAGAZINE. For prizes offered for the solution of this month's puzzle see next page.

Those who received honorable mention in this contest are:

Ruth Shure, Kansas City, Mo.

Carl Riegelman, Oakland, Cal., a member of Oakland Lodge, I. O. B. B.

Mrs. H. O. Cooperman, Minneapolis, Minn.

* * * * * * * * *

AS for the prize winning B'nai B'rith Puzzle, it is based on the design of a menorah and contains a number of biblical words. You will find it hard enough to be interesting. So go to it! Here are the definitions:

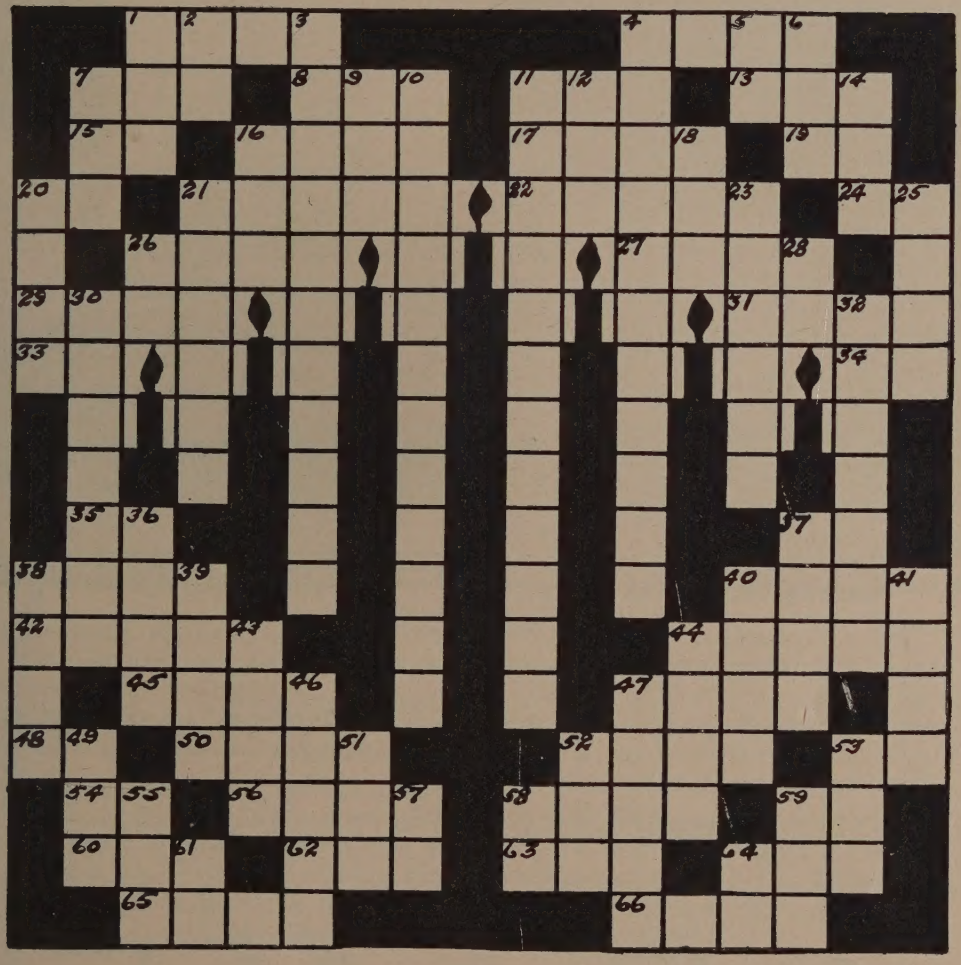
HORIZONTAL

1. King David's great-grandmother.
4. Not bad.
7. A human being.
8. A suffix for sugar compounds.
11. The sheltered side of a ship.
13. Inexperienced.
15. Before noon (abbr.).
16. Stone used in the Breastplate of Judgment, in the fourth row.
17. Girl's name. (Samuel's mother, but modernized).
19. Negative reply.
20. The one who is tagged.
21. Quadruped of the dog kind, reputed for its laughter.
22. Seas (German).
24. French conjunction.
26. One who sided with the British during the American Revolution.
27. The foremost Christian holiday (abbr.).
29. Light buff.
31. A portion.
33. Ending of names of many prophets.
34. Eat! (Yiddish).
35. Mother (Hebrew).
37. Learned (professional title).
38. To dance rhythmically.
40. Commander of the Ark.
42. To recover.
44. Terse.
45. Binary.
47. Measure of length (pl., obs.).
48. Preposition.
50. Adhesive.
52. Author of "Mysteries of Paris." (Initial and surname).
53. Article.
54. Exclamation.
56. Other.
58. Planet upon which canals have been observed.
59. Lower in rank (abbr.).
60. To gnaw.
62. To imitate.
63. Prefix meaning for.
64. Ox (Latin).
65. Where Ruth came from.
66. Flippant.

VERTICAL

1. What Abraham sacrificed instead of Isaac.
2. Negative prefix.
3. A sweet smelling climbing shrub.
4. First four Books of Moses (abbr.)
5. Either.
6. Bilhah's first son.
7. First half of what we eat on Passover.
9. With (prefix).
10. Extravagant statement.
11. A book in the Hagiographa.
12. Point on the compass.
14. Calamity.
16. Light (Hebrew, as pronounced by Polish Jews).
18. Part of the body.
20. Product of mental apprehension.
21. Every hour.
23. Christian holiday corresponding to Passover.
25. Very (Fr.).
26. Proofreader's mark for transposition.
28. Conjunction.
30. An epidemic.
32. Our emblem.
36. A condition of the weather.
37. Used in telegraphy.
38. Musical composition composed by three.
39. What you must do to solve this puzzle (slang).
40. Where Moses was found.
41. Religious song.
43. Famous American college.
44. Positive.
46. Used in Succoth ceremonial.
47. Used in conjunction with 46, vertical.
49. Enemy.
51. Especially (abbr.).
52. Part of head.
53. Art (Latin).
55. What Jews should not eat.
57. Name of the fifth letter in English alphabet.
58. Member of Parliament (abbr.).
59. A sorely afflicted man who persisted in his faith.
61. Preposition.
64. Two (prefix).

B'NAI B'RITH
Cross-Word Puzzle



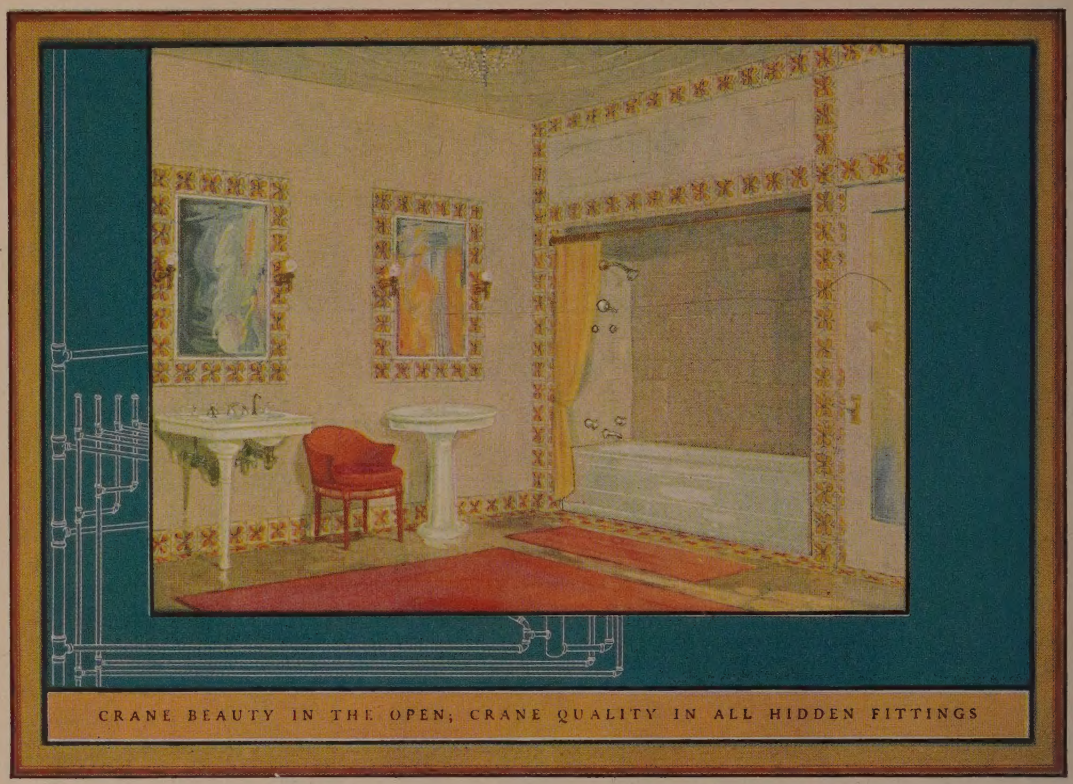
The Prize Winners

THE cross word puzzle printed above has won the twenty-five dollar prize offered by the *B'nai B'rith Magazine* for the best original puzzle of interest to members of the Order and readers of this magazine. Although only one prize was originally offered so many excellent puzzles of so nearly equal merit were submitted that the judges have awarded a second prize of ten dollars.

The winners of the first prize are W. R. Meyers, who made the design, and Rabbi E. F. Frier, who filled in the words. Both are of Hibbing, Minnesota. The second prize goes to Pearl and Roddy Butterworth, of Brooklyn, New York. Their puzzle will be published in the *B'nai B'rith Magazine* for March.

Next Month's Prizes

A PIN in the form of a menorah will be awarded to all those who submit correct solutions to the above Menorah Puzzle. Answers should be addressed to the Puzzle Editor, *B'nai B'rith Magazine,* 7 South Dearborn Street, Chicago, and must be in the editor's hands by February 21. The solution to the puzzle will be published in the March issue of the *B'nai B'rith Magazine.*



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In this Crane bathroom, the tiled floor and warm tan plaster walls have borders of Spanish majolica in primrose, brown and green. The new *Corwith* tub of cream white enamel is set in a recess, tiled in soft green. The *Ovatus* dressing table and *Premo* combination dental lavatory of vitreous china, twice-fired, matching the white purity of the *Corwith* bath.

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